THE Spiritual Anatomy OF MAN.

In which is Considered,

I. The Happy State of Mans Integrity in his first Creation.

II. The woful Apostacy of Man from God, by his Original Sin, and how his Posterity is guilty of the same, and affected with the consequences thereof.

III. Mans Restoration by the Second *Adam*, the Mediator Jesus Christ, and the great excellency of the Covenant of Grace.

IV. The whole series of Christian Duties: With Promises of assistance relating to the respective cases.

V. The particular cases of Affliction especially Spiritual Desertion, Sickness, Poverty, Imprisonment Reproach, Desertion of Friends and Relations; and the Promises in the several cases.

VI. The great encouragement to Believers, for Patience and Perseverance, from the great reward of Eternal Happiness, and Promises of assistance.

To which is added an Index of the whole Contents.

When the Morning Stars Sang together, and all the Sons of God shouted for Joy, Job 38.7.

The first Man is of the Earth, Earthy; the second Man is the Lord from Heaven.

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THE

Epiſtle Dedicatory.

To the Right Honourable, Learned and Religious, Sir Thomas Burnet *of* Leis, *Knight and Baronett, and one of their Majeſties moſt Honourable Privy Council; for the Kingdom of* Scotland; *Grace, Peace, and all Happineſs, both Temporal and Eternal.*

Right Honourable,

IT is the Promiſe of the All-Glorious God, to Honour thoſe that Honour him; there be four ſpecial ways, whereby God Honours Men.

Firſt, When he raiſeth them out of nothing, worſe than nothing, yea, from the very depth of Hell, to a height of Heavenly Honour, Happineſs and Holineſs in Chriſt Jeſus, whereby he makes them more Excellent than their Neighbours, *Prov.* 12,26. more Excellent, not in degrees only, but in kind; more Excellent in their Birth, for they are Born again of the Word, and of the Spirit; more Excellent in their Thoughts, more Excellent in their Affections, more Excellent in their Practices, more Excellent in their Lives, in Regard of Gods Favour towards them; and more Ex-

cellent in their Death, their Death is sweet to them: All True Christians are truly Right Honourable, and Truly Royal: They are Loyal Subjects, and a Royal Priesthood, 1 *Pet.* 2. 9. They are really the lowest, yet the highest People, *Exod.* 19. 6. Lowest in their own Sense, highest in Gods sight, *Rev.* 1. 6. and 5. 10.

Secondly, God Honours Men, when he gives them Hearts to serve him, in a Faithful and Fruitful Subjection to his Will. The Service of God, is not only Duty, but also our Priviledge and Preferment. Hence *Theodosius* Gloryed more in that he was a Servant of Christ, than being Emperour of the *East*.

Thirdly, God Honours Men, when he raises Men to places of Eminency above others: And makes them Faithful, in employing their power for God, and Piously prudent in their publick Deportment.

Fourthly, But the highest Honour shall be hereafter in Heaven, when the Saints shall be filled brim full, with Grace and Glory. We cannot Honour God, until he hath Honoured us: We cannot give glory to God, until we have received glory from him; because he first Honours us; Grace is Glory, 2 *Cor.* 3. 18.

Sir, God hath Honoured your Family, with the Truest Honour in Christ, *Rom.* 8. 30. Your Ancestors have been Right Honourable,

rable, for Piety, Virtue, Religion and Zeal to Gods Glory; and God hath made you a Honourable Branch, of that Honourable Family, and hath given you a Heart to Honour him again. Some Families are valued from Antiquity, who can pretend Title to Religion or Virtue in themselves or Ancestors; but your Honour is truly valuable on both accounts, and indeed from Religion, and Exemplary practice of Godliness, the Blessing on Families and Persons, is to be expected. Wickedness and Debauchery, hath lain so long on some Families, as a Moth, until they are altogether gangren'd; and as the Degeneracy of some Families in Religion and Morals, is too, too palpable, it's to be likewise feared, their Extirpation may be as Conspicuous, and it ought to be Matter of Humiliation, that Impiety hath been so Predominant, without Parallel, in the late Reigns; From the inexcusable Incouragement at the Helm; that the most Considerable Families in these Nations, have been Sullyed with the blackest Stains of Vice, so that Morality hath been accounted pedantry, and Religion Bafouned and Ridiculed. And it must be allowed the Glory, as well as the Mercy of some, who have not been carryed away in such a Deluge. And your Honour by the special Conduct of Providence, hath been preserved in your in-

tegrity, as an Exemplary Stock to graft upon, for the future Propagation of Religion.

These following Sheets, being a Collection of the private Meditations of a Gentleman, Born and Educated in the Kingdom of *Scotland*, near to your Honours Antient Mannor of *Crathis*; In his Solitude, when by Providence, he was restrained from the Exercise of his Talent, in the way of his Profession and Education; and only intended for the use of himself, and Family. But whilst in his Confinement, he was visited by some Christian Friends, as well of Sacred, as Civil Profession, and these Sheets coming occasionally to be by them viewed and approved of; The Author was Importuned to Print the same, as containing many particulars, which might tend to the Advancement of Religion. But for several Reasons, he was Averse; as First, his then Circumstances could not bear the Charge of the Press; Secondly, He hath truly observed, that the sincere Affections to Religion in Life and Practice, is so decayed, that whatever is wrote on that Subject, unless varnished under the Name of some Author Eminently in Vogue, the same is implicitly vilified; and he intending not to be known, and considering, if known, his Name might not be Authentick, to give Reputation to the

the Truth of the Writing, however valuable in it self. Thirdly, That as Books are valued not so much for the matter they contain, as the Fame of the Author, or Patrociny of some Eminent Person, he found himself at a loss, to whom to Dedicate, fearing in this Degeneracy of zeal for God, his Dedication might be construed avarice, rather than desire of a Patrone.

These Sheets lying thus in their Swadling-Cloaths, and like to perish in Darkness, and I being Familiarly acquainted with the Author, and finding that in them the most Nervous parts of Practical Relegion, were Judiciously Treated and Methodized, I was induced from Zeal, in Advancing Religion, to Solicite the Authors Permission to Publish these Sheets; and the rather, for what was his Discouragement, in want of Patron, was my Encouragement, that I might Presume upon your Honours Favour on this behalf.

The Author having appositely Intituled this Treatise (*The Anatomy of Man*) as being a Series of the whole State of Man, from his Creation, to his Eternal Rest in Glory, and I having the Happiness to be so well acquainted with your Honours zeal, for the Kingdom of Christ, and of your Knowledge in all the Mystical and Practical parts of Religion, your Serene Judg-

ment to distinguish, and your Charity to Encourage good Intentions, and Indulge Escapes, I could no where find a safer Sanctuary for (*the Anatomy of Man*) than in your Honours Protection. Neither could I, without the Violation of greatest obligations, omit this Oblation to your Honour; and if I may be justified from the false Imputation of flattery, I can boldly aver, your Honour is duly Intituled to such Patrociny, not only from the long Series of your Judicious, Just, and Honourable Ancestors; but also from your own Exemplary Espousing, Protecting and Encouraging of Religion; and Constant, Holy, Affection to the Gospel of Jesus Christ.

Therefore Right Honourable, through your gentle Hands, I commend this Treatise to the World. It is not necessary that I should give it an account, why I seek so far from home! God hath wrought my Heart, to Love those that Love him, and Honour those that Honour him: And distance of Place, cannot Abridge my Duty. With all this, I would the World should know, I am one, amongst those many, who truly Honour you for your Virtues. In Testimony whereof, I make this Dedication to your Worthy Name, and Honourable Person, which I beseech you to accept of, as an

Acknow-

Acknowledgment of that Debt I owe, and the unfeigned deſire I have of your Souls Welfare.

Let theſe Sheets as hopeful Twins, find ſhelter under your Wings, and Protection under your Roof. If your Honour approve of them, and find in them the Anatome of the Title, and that they may be of uſe to the preſent, and after Generations, your Countenance is implored thereunto as a Luſtre, which in ſome meaſure, may ſupply Omiſſions or Defects of the Author. And as he is fond of your Patrociny, and will gratefully acknowledge the Honour of it, I muſt needs own my Renewed Obligations, in the Acceptance of this my Addreſs; and ſhall by Divine Aſſiſtance, never be wanting, to Wiſh and Pray for the Increaſe and Continuance of Grace, Honour, and Proſperity to your ſelf, your Pious, Honourable Worthy, and Zealouſly Religious Lady, and Hopeful Succeſſion, as the indiſpenſable Duty of,

Your Honour's moſt Faithful

and Humble Servant,

ANDREW BURNETT.

THE

THE EPISTLE TO THE READER.

Christian Reader.

IF we consider *Man in his first Creation*, *as Created in the Likeness, and after the Image of God*, Gen. 1. 27. *in Righteousness, True Holiness, and Knowledge*, Eph. 4. 24. Col. 1. 10. *whereby he was sufficiently enabled to understand all things, necessary for his own Happiness, his Obedience to God, and Government of the Creatures; and that to him, were given all the Creatures for Use, with Dominion over them, and that then all the Works of God were very good*, Gen. 1. 28, 31. *when all the Creatures were in Amity amongst themselves, and in Subjection to Man; when God delighted in Man, and was pleased with all the Works of his own Hands; when the Creation admired the Majesty of God, and paid Obedience*

to

to Man; when all the Creation rejoyced together, and had Complacency in one another; when the Soveraign Ruled with Love, and Subjects obeyed with Fear; when greatness was without Envy, and Subjection without Contempt; when Beauty was without Pride, and Wealth without Covetousness; when pleasure was without Lust, and Profit and Plenty, without Trouble or Sorrow; when each complyed with others, and there was no Repining; when all had enough, and none was under Reproach; when all were in Amity, and took pleasure in one another; when all enjoyed Content, and none exceeded his bounds; when all things were pleasant, and nothing contemptible; when all things were useful, and nothing pernitious; When the Morning Stars Sung together, and all the Sons of God shouted for Joy, Job 38. 7. *When the Speech and Language of all the Creation, to the ends of the Earth, was to sound out, and declare the glory of the most High. Ps.* 19. 1, 2, 3.

When the unity of the Sons of God by Creation, was Like the Pretious Oyntment on the Beard, running down the Skirts of the Garments, fragrant and refreshful, and as the Dew on the Mountains, bringing Nourishment to the Plants, Ps. 133. *who could with-hold from crying out,* O Lord, how excellent is thy Name in all the Earth, thou

thou art glorious in Holiness, fearful in Praises, doing Wonders, *Ps.* 8. 1, 2, 3. a Fountain of Gardens, a well of living Waters, and Streams of all fulness? *Cant.* 4. 15. *and with* David, *admire the free and Soveraign goodness of God*, What is Man, that thou art mindful of him, and the Son of Man that thou visitest him? For thou hast made him a little lower than the Angels, and hast Crowned him with Glory and Honour, thou hast given him to have Dominion over the works of thy Hands, thou hast put all things under his Feet, *Ps.* 8. 4, to end.

Who could avoid to sit down under this shadow with great delight, and find the Fruit pleasant to their Taste, and be sick of Love? *Cant.* 2. 2, 3, 5.

If on the other hand, we consider that pale and dismal Countenance of all things, under that woful Apostacy, and Spirit of Rebellion, against God in this our Day, That every Imagination of the Thoughts of Mans Heart, is only Evil continually, *Gen.* 6. 5. That Man denyeth God, hath gone astray from him, is become filthy, that there is none that doth good, no not one, nor any that calleth on God, *Ps.* 14. to 5. *That Man hath lifted up his Heels, and Revolted from his Maker. This is not found out by secret search, but discovered in all his steps, since that Apostacy*

postacy, Man was Holiness to the Lord, at his Creation in Gods Image, Jer. 2. 3. *but now is a Loathsom Batch of all filthiness*, From the Sole of the Foot, even unto the Head, there is no soundness in it, we are fallen as an unclean thing, and all our Righteousness are as filthy Rags, and we do all fade away as a Leaf, and our Iniquities like the Wind have taken us away, *Is.* 1.6.*ch.*64.6,7.

As Man hath Revolted in Disobedience from God, so we find a Revolt, Confusion, and Apostacy amongst the Creatures, the Spirit of Disobedience is so broke out amongst Men, that through the Pride and Voluptuous Appetite of Mens Hearts, the World is almost Degenerated into an assumed Annarchy, of self-interest, and preferrence, so that due Subjection is declined, unless constrained by force; and that amongst Men, first, in Domestick, secondly in a publick Capacity, which is clearly proved by Scripture and Experience, First by Scripture, The Son Dishonoureth the Father, the Daughter riseth up against the Mother, the Daughter in Law against the Mother in Law, a Mans Enemies are the Men of his own House, *&c. Mic.* 7.6,7.

David *was Persecuted, and hunted like a Partridge by* Saul *his Father in Law, and had his Crown usurped from him by his own Son* Absolom, 2 Sam.15. *and* Zenacherib *King of* Assyria

Syria, *was murdered by his own Sons*, Is. 37.38.

Doth not Ambition for Dominion, Covetousness for gain, divide Relations? what Relation or Affinity, oblige Men beyond their pretended Interest? what Allyances or Treaties, tye Princes from Usurpation or Encroachments? may it not be too much charged on most of the greatest form on Earth, which was said of Philip *of* Macedon, amicitias utilitate non fide colebat, *his Interest, not his Promise obliged him.*

Secondly, If we look on the World in respect of the Politick Constitution, what Nation, Country, or People shall we find quiet from Commotions, Disturbances, Rebellions, or Mutinies, either from the Oppression, Tyranny, or Usurpation of the Soveraign, or the Murmurings, Jealousies, and Mutinous, Uneasie, and Discontented Humours of the Subject? Doth not *Judah* vex *Ephraim*, and *Ephraim* envy *Judah*, *Is.* 11. 13. doth not the Church Complain, Servants have ruled over us, and none delivered out of their Hands, Kings are hanged up by their Hand, the faces of Elders were not Honoured? *Lam.* 5. 8, 12.

Is not the whole World at Enmity, Nation against Nation, and Nations divided by intestine Wars, and Contentions? This Enmity is not only between Man and Man, but hath also infected the Beasts of the Field,

Fish

Fish of the Sea, and fouls of the Air; whereas in Mans first State, he had all of them given him for use, with Dominion over them; they are turned wild, run into Rebellion, and not to be subdued or made useful, but by force, and many are not only useless, but destructive, and they also are at War amongst themselves, destroying one another; so that in place of all the Sons of God, shouting together for Joy, *as in the first State, we now hear the noise of Wars, Malice, Envy and Destruction; and whereas at first,* God looked on all that he had made, and it was very good, Gen. 1. 31. *afterwards for the Degeneracy thereof,* It repented God, that he had made Man on the Earth, and it grieved him at his Heart, Gen. 6. 6 *and whereas all things were good when first Created, and given to Man for use; the Scripture tells us,* That the Friendship of the World is Enmity with God, and whosoever will be a Friend of the World, is the Enemy of God. If any Man love the World, the love of the Father is not in him, *Ja.*4.4. 1 *Jo.*2. 15.

If then the Heavenly Harmony, Union, and joyful Shoutings of the Sons of God, was Ravishing and Refreshful, even to sitting down under that shadow with great delight, and being sick of Love, when Man and the Creation was in its first Integrity, when we look

on

on the black and defaced Countenance of Man and Creatures, defiled with all manner of Sin and Pollution, and the World with all Deformity of Wickednesses and Contention, and being Branded with Gods displeasure.

How great reason have we with the Church to cry out, How is the Gold become Dim; How is the most fine Gold changed? and with *David* to say, Wo is me, that I Sojourn in *Mesech*, and dwell in the Tents of *Kedar? Ps.* 120. 5.

If the Soul of Righteous Lot, *was grieved at the Iniquity of* Sodom, *how much more Reason have Men now adays, to grieve for that universal Deluge of Abominations, which overflow the whole, while earth in serious Reflection of Man in his Integrity, and the Beauty of the Creation, and the present Degeneracy under Sin and Misery, and being Anxious to understand that Mystery, why the World once approved of God to be good, and given to Man, should afterwards be stamped with Gods Curse and Displeasure, as in the foregoing Scripture, I was entertained with that of* Eliphas *the* Temanite, Shall Mortal Man be more just than God, shall a Man be more pure than his Maker, Job. 4. 17. *which lead me to enquire into the particular causes of this great Catastrophe, and to understand the meaning, together with the*

Justice

Justice of God, and the Mistery of his Love to believers, in Christ Jesus.

In this enquiry, I was led up to the Fountain of Gods bounty to Man, by which he was made in the likeness of God in Righteousness, true Holiness, and Knowledge, according to the Image of him that Created him, and had the other Creatures given to him for use, with Dominion over them, under the Tenure of his Obedience, and under the Commination and Assurance of Death on his Transgression.

I had no sooner viewed the Happiness of his first Estate, when I was led to the Record of his Transgression, by putting forth his Heart to Rebellion, and his Hands to the Trespass, and then found the Judgment entred against him, by which he was degraded of his Soveraignty, and Enmity was sown between him and the Creatures, and the Earth accursed for his sake, Gen. 3. 14. *to* 20.

And here with the Prophet, we may put the question, is Man the Darling of the Creation, made lately in Gods own Image, and Lord of all the Creation? is he now a Servant, a Home-born Slave? why is he spoiled? The Answer is in the Text, hast thou not procured this to thy self, In that thou hast forsaken the Lord thy God? for my People have committed two Evils, they have forsaken me, the Fountain of Living Waters,

and hewed themselves Cisterns, broken Cisterns, that can hold no Water, *Jer.* 2. 11, 13, 14, 17.

And with the same Prophet we may cry out with Astonishment, Be Astonished O Heavens, and be horribly afraid, be ye very desolate, saith the Lord, *Jer.* 2. 11.

And here is this Riddle resolved, shall Mortal Man be more Just than God? Shall Man be more pure than his Maker, *Man hath forsaken God, and followed his own Inventions, therefore God must be just, to bring upon him the Judgment threatned*, viz. *the forfeiture of all his Priviledges, and make him smart under the folly of his own Devices.* They hatch *Cockatrice* Eggs, and weave the Spiders Webb, he that eateth of their Eggs dyeth, and that which is crushed breaketh into a Viper, their Webb shall not become Garments, neither shall they cover themselves with their Works, their Works are Works of Iniquity, *Is.* 59. 5, 6, 7.

Hence we find God is Just, in punishing Man for his Transgression, and Man by his Folly hath brought himself and Posterity to ruin, who through the Pride of his Concupiscence, abode not in his Integrity, but in repining against God, hath brought himself and Posterity, under Servitude to Sin, Misery, and Death.

Thus while with *Rachel* weeping for her Children, and refusing to be Comforted, because

cause they were not, *Jer.* 31. 15. *I was plunged in oppression of Thoughts, and heavily Lamenting, that so glorious a Fabrick of Gods Handy-work, as in the first Creation, in Holiness and Integrity should be polluted by Sin, and defaced from the primitive Beauty, and as* Moses *pleading with God from the Arguments of his own Glory and Power, in behalf of his People of* Israel, Num. 14. 11. *to* 17. *heartily wishing, that glorious and first Image might again be restored in Man, after the Image of him that Created it, I was led to that Scripture,* My thoughts are not your thoughts, neither are your ways my ways, saith the Lord, for as the Heavens are higher than the Earth, so are my ways higher than your ways, and my thoughts higher than your thoughts, *Is.* 55. 8, 9.

And while musing what the Spirit meant in these Expressions, I was carryed back, to review the fatal Record of mans Condemnatory Sentence for his Rebellion, in which I found written, And I will put Enmity between thee and the Woman, and between thy Seed, and her Seed, it shall bruise thy Head, and thou shalt bruise his Heel, *Gen.* 3. 15.

And being yet more in the dark, as to the meaning of that Scripture, I was led to that of Gods Covenant with Abraham, and I will Establish my Covenant between thee

and me, and thy Seed after thee, in their Generations for an everlaſting Covenant, *Gen.* 17. 7, 8. *and to that other Word of God to* Moſes, I will raiſe them up a Prophet amongſt their Brethren, like unto thee, and will put my words into his mouth, and he ſhall ſpeak unto them all the words which I have commanded him, *Deut.* 18. 18. *And being led a little further, to underſtand the meaning of this, I met with that Word of the Lord to* David, *by the Prophet* Samuel, And thine Houſe, and thy Kingdom ſhall be Eſtabliſhed for ever before thee, and thy Throne ſhall be Eſtabliſhed for ever, 2 *Sam.* 7. 11, to 17.

And that of David *himſelf*, The Lord hath Sworn in Truth unto *David*, he will not turn from it, of the Fruit of thy Body will I ſet upon thy Throne, *Pſ.* 132. 11. And the Lord hath ſaid to my Lord, ſit thou at my Right Hand, until I make thine Enemies thy Foot-ſtool, *Pſ.* 110. 1. and that other place of the ſame Prophet *David*, And thou wilt not leave my Soul in Hell, neither ſuffer thy Holy one to ſee Corruption, *Pſ.* 16. 10.

And thus being led to the view of theſe Scriptures, and being yet more Anxious to underſtand their meaning, I was at laſt, by the Bleſſing of God, led to that of the ſe-

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cond of the Acts, verse 22, *to* 37. *And that of the 7th. of the* Acts, *And to these words,* Of this mans Seed, hath God according to his promise, raised unto *Israel* a Saviour, *Acts* 13. 15, to 42.

By all which I found plainly laid open, that before the Foundations of the Earth were laid, 2 Tim. 1. 9. *God according to his own purpose, had provided the means of mans Redemption, and that all the foregoing Scriptures under the Old Testament, were Prophetical of his Eternal purpose, and good Will, and that in the fulness of time, he should send one, even Jesus Christ, to take upon him the Nature of man, with whom God entred into an everlasting Covenant, and that for Sin, Sin should be Condemned in the flesh, and that Everlasting Covenant with* Abraham, *and the Prophets spoken of by* Moses, *and Establishing of* Davids *Throne for ever, are all meant of that Everlasting Covenant between God and Jesus Christ, the Second* Adam, *by which Covenant, Christ was to come in the flesh, and suffer death as he did, and that he should obtain Eternal Life, for all such as should believe in him,* Jo. 3. 16.

And thus being instructed, that the manifold promises and priviledges spoken of in the Old and New Testament, do belong to Believers, and that as well Salvation, as Faith, to lay hold on Jesus Christ, are freely of God as a gift,

Jam.

Jam. 1. 17. *Hence I found the Truth of that of Gods Word*, My thoughts are not your thoughts; *our thoughts are narrow, and run only after the lesser things, and would be satisfied with the Restoration of man, to his first Estate in the first* Adam, *and considering this new and Second Covenant, in the Second* Adam, *not only of things Temporal, but also of things Eternal, and that this Second Covenant is Everlasting, sure, and not subject to the fatal Apostacy, as was that in the first* Adam.

And as in Contemplation of the Happy State of man, in his First Creation, the Heart was raised to rejoyce in God, and magnifie his goodness, and could not but take pleasure in so choice a Speculation, and as on reflection upon the dismal and decayed condition of man, upon his degeneracy, the Soul must needs be dejected with melancholy and grievous thoughts, how highly may the Soul be Elevated with Admiration, of that infinite love of God to mankind, in Christ Jesus, who hath in him, chosen of the Seed of Abraham, before the Foundation of the World? *Eph.* 1. 4, 5. having predestinated them unto the Adoption of Children to himself, *and properly apply that of the Holy Prophet*, Eye hath not seen, nor Ear heard, neither hath it entred into the Heart of Man (besides thee O Lord) what good things he hath laid up for them, who wait on him, *Is.* 64. 4.

Thus

Thus, Christian Reader, being led unto the meditation of these three material Concerns of mans everlasting condition, I have Collected these ensuing Sheets, in which I have first considered mans condition in the First Creation, and Secondly under his Apostacy, wherein I have examined, that original Sin in Adam, *in the several Ingredients thereof, and how far the Posterity are guilty, and affected with the Evil Consequences of the same; upon which are made some practical Inferences. Thirdly, I have considered the Covenant of grace in the Second* Adam, *wherein I have touched on all the Duties incumbent on Believers under that Covenant, and have met with all the emergent Cases of Affliction, incident to Believers, in the militant State, such as spiritual desertion, Afflictions by Sickness, Imprisonment, Poverty, Reproach, loss of, and being forsaken by Friends and Relations, and have collected and applyed the several promises to the respective cases, and in the close, have examined the* Duty *of* Christian *Patience, and Perseverance, with the promises suitable thereunto; and lastly, have drawn a large Series of* Christian *Duties, and Truths, in short Heads, with the Scriptural Proofs thereof; so as in two or three Pages, the marrow of the whole is comprehended; and as I dare averr in all* Christian *Sincerity, these Sheets were only Collected for Private and Domestick use, without any intention*

of

of sending them to publick view, by which means they are in a more naked and rude dress, without the Curiosity of Eloquence or Artificial patching; and as by the importunity of some Friends, I was induced to send them abroad, I shall only desire thus much in Christian Charity, that thou mayest believe that these are the effects of serious enquiry into the Holy Scriptures, with Meditation and Prayer, and narrowly searching into Truth, with what strength I could obtain by grace; and that neither in Ostentation, or for secular ends they are sent abroad, but in all Humility, if it may be, that others may find therein, that Light and Establishment in the way of God, which I hope I have, and shall find, and conceiving this to be a Duty, according to that of the Holy Apostle, Look not every Man on his own things, but every Man also on the things of another, *Phil.* 2. 4. and that thou mayest have the Truths of grace Sealed on thy Soul, and that Christ may dwell in thy Heart by Faith, and that being Rooted and Grounded in love, thou canst be able to comprehend with all Saints, what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, *Eph.* 3. 17, 18, 19. and that thou mayst be filled with all the fulness of God; *In all sincerity is the earnest Prayer of, thine in Christ Jesus our Lord.*

FINIS.

THE Anatomy of Man.

SInce Man's Woful Apoſtacy from God, Sin is become ſo habitual, that the Cuſtom hath taken away the Conſcience of it, and Corruption is ſo condenſed in mens hearts, without the due ſenſe thereof, that unleſs upon groſs out-breakings, little remorſe is expreſſed for Sin, and Guilt for moſt part is only owned from actual Tranſgreſſions, and men do not charge themſelves with the guilt of Original Sin, as ſuppoſing that foreign to them, as coming from *Adam*'s particular Act and Tranſgreſſion, and take themſelves not to be accountable therefore, as being the ſingle Act of another; and if any thing of that guilt be owned, it is only by roate, and as coming from education, or the cuſtomary profeſſion of Religion, without the due ſenſe or conſcience of the guilt; and in regard that Original ſin, hath more in it than one ſingle act, (though that one act of diſobedience was cauſe enough of all the miſery that followed) and that the conſequence of that diſobedience, hath fallen upon, and concerneth all the Poſterity of *Adam*, we ſhall therefore conſider,

Firſt, What Original Sin was in *Adam*.

Secondly, How far the Poſterity of *Adam* are therein concerned, or chargeable and affected with it.

Thirdly, We ſhall make ſome practical Inferences and Uſes from thence.

First, If we consider *Adam*, the first and root of all Mankind, that he was of God created after the Likeness of God, in his Image, *Gen.* 1. 26, 27, 28. and at his first Creation had power and command given him to increase and multiply, and subdue and have dominion, over the Fish of the Sea, the Fowls of the Air, and every thing that moveth on the Earth, (under restriction from eating of the Tree of Knowledge of Good and Evil) with a penalty upon eating thereof, that he should surely dye. *Gen.* 2. 15, 16, 17. Thus Man made after the Likeness of God, and in the Image of God, let us examine what this Likeness and Image was; The Holy Apostle *Paul* tells us, that it was *Righteousness and true Holiness*, Eph. 4. 24.

The same Apostle elsewhere informs us, that it was *in Knowledge, after the Image of him that Created him*, Col. 3. 10.

By these words of Righteousness, true Holiness, and Knowledge, we may understand, that *Adam* in his first Creation, was endowed with all suitable faculties of the Mind, to understand the Nature of all Beasts, Fowls, Fishes, creeping Things, and Vegetatives, how to use and apply them to his own use, and govern them in order to their subjection to himself, and congruity among themselves; as we find by Gods bringing the Creatures to *Adam*, to vest him with Soveraignty over them, and that he might express his faculty of understanding, by giving to them names, *Gen.* 2. 19, 20. and as some naturalists observe, he gave to them names significant or expressive of their nature, which implied his Knowledge of their several Natures, from that primitive Knowledge given to him in his first Creation.

By Righteousness rendred in the Latine Justice,

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as it is the Likeneſs, and Image of God, we muſt underſtand all integrity of Mind, leading to what is right, and forbearing what is wrong.

By true Holineſs, we muſt underſtand, all purity of Mind, Will and Affections in Sincerity and Truth, to affect only and deſire what is juſt, pure, holy, and good, and to ſhun all Thoughts, Affections, Actions, or Purpoſes to the contrary, as *God is of purer Eyes than can behold Iniquity.*

And by that knowledge of God, according to the Image of him that created him, we muſt underſtand effectual and ſufficient knowledge, not only of things natural, but alſo of Spiritual Truths, by which man was made effectually capable to underſtand, and to do good, to abſtain from, and reſiſt evil.

Thus Man being compoſed, in ſuch excellent frame, capable to underſtand all things, as well of God himſelf, as of the Creatures, and that he had his Being of God, and ſufficiently underſtood the Terms under which he was confined to his Allegiance and Obedience to God, and the conſequence of his Diſobedience, and there being given to him entire Integrity, not tainted by any pollution, or diſabled by infirmities, in full poſſeſſion of all ſecular enjoyments, with the knowledge of the glorious ſoveraignty of God, and Majeſty in the Creation, ſufficient to delight himſelf in God, and glorifie his Maker in the Station he had placed him. If *David* after the Apoſtacy, when for Sin the World was degenerated, and brought under the Curſe and Bondage, did then admire Mans Excellency, Power, and Glory, how much more when in Mans Integrity, unity of the Creation, without Enmity, Jarring, or Diſcord, Emulation or Contention the Morning Stars ſang together, *Job* 38. 7. and all the Sons of God ſhouted for Joy. How had the firſt Man rea-

ſon to cry out; *How excellent art thou Lord in all the Earth? And what is Man, that thou remembreſt him, or the Son of Man, that thou art mindful of him?* And what reaſon had he? And how much had it been his and the happineſs of all Poſterities, to have ſate down contentedly, in admiration and obedience of God, and in quiet poſſeſſion of all created enjoyments, and ſubjection of the Creatures to him?

Thus Man Created in Righteouſneſs, true Holineſs, and Knowledge, after the Image of God, made Lord of all the Creatures, and in poſſeſſion thereof, having ſufficient knowledge to underſtand his Duty and Intereſt, and to know the advantage of Obedience, and conſequence of breach of Duty, breaks the Chain of his Obedience; and eats the forbidden fruit, *Gen.* 3. 6.

Whereupon God in his Juſtice, according to his Promiſe, and Terms of Mans firſt Creation, deprives Man of his Soveraignty over the Creatures, puts Enmity between Man and the Creatures, and accurſeth Man, and the Earth for his ſake, *Gen.* 3. 14. to the end.

This being the Matter of fact in Mans Creation, under the Penal Law, and his Breach, and Rebellion againſt God, and the puniſhment of his diſobedience, we come next to examine the nature of this firſt and original ſin, and conſider whether it conſiſted only in this ſingle Act, of eating of the Tree of Knowledge; or what other ſins were, or are complicated in it.

If we conſider Man as truly endowed by God, with Knowledge, Righteouſneſs, and true Holineſs, and under the Prohibition of a Penal Law, we ſhall find all the ſins committed and diſcovered in after Ages, under the growth of Corruption, to have been in that tranſgreſſion.

Firſt, That wilful breach of Gods Law and Sin, cannot

cannot be palliate, under the excuse of the sin of Ignorance, for that mans knowledge was strong and sufficiently clear, to understand good and evil, and in respect there was a positive prohibition against such offence, it must imply knowledge, and therefore makes it a wilful breach and offence against a known Law.

Secondly, It cannot be called the Sin of Infirmity or surprize, as *Adam* would have excused himself, by the Womans giving of the fruit to him, and the Womans Apology of the Serpents beguiling her; for that they were foretold, that they should not Eat of that Fruit, and forbid the eating thereof, under the Penalty of Death, *Gen.* 3. 12, 13. and that the knowledge they had of good and evil, and that to break the Commandment of God was evil it self, although it had not been under the Penalty expressed, and therefore having in themselves sufficient knowledge to understand, and strength to defeat and resist the force and arguments of Satans Insinuations, this Sin was a vehement and bold presumption against the Justice and Authority of God.

Thirdly, This Sin was of the greatest Pride and Ambition imaginable, for that God had endowed Man with knowledge sufficient in every respect, to make him happy, in understanding all things to complete his satisfaction and delight in God, and the Creatures; nevertheless upon Satans Insinuation, that, by eating of the Tree of Knowledge of Good and Evil, they should become more knowing and be like Gods, knowing Good and Evil, they wilfully in the Pride and Ambition of their Hearts, lusted after knowledge to be equal with God, and by disobedience broke Gods Law.

Fourthly, This Sin was of greatest unbelief and impeachment of Gods Truth and Justice, in believing Satans Lye, (*you shall not surely die,*) Gen. 3. 4. and not be-

lieving Gods word, *thou ſhalt ſurely die.* Whereby to their own ruin, and ruin of their Poſterity they yeilded to a deceitful ly, and did not obey the Truth and righteouſneſs. *Gen.* 2. 17.

Fifthly, This eating of the Tree of Knowledge, implyed the greateſt Murmuring, Repining, and Ingratitude, for that God had given to Man, the Uſe of and Dominion over all the Creatures and had only reſerved one ſingle Tree, with a Prohibition from meddling with it; nevertheleſs man is not Content, but muſt have all, not remembring, or willfully forgetting, that he had his beginning and being of God, and what he had, was of and from him, and that he had what was ſufficient to make him happy; yet was his Covetouſneſs without bounds.

Sixthly, This Sin was of the greateſt Sloth, imprudence, and inadvertence, in that while God had endowed Man with Knowledge, Righteouſneſs, and Holineſs, when Satan did accoſt him, with a Ly, to break the Command, he ſhould have reflected on the Righteouſneſs and Holineſs of God, that it was impoſſible for God to Lie, and thereby ſhould have reſiſted Satans Suggeſtions, founded on a Ly from the Holyneſs and Goodneſs of God in giving man all things; he ſhould have reaſoned that it was not juſt in him to murmur at his pleaſure in mans being reſtrained from ſome thing, and upon Satans firſt Suggeſtion of a Ly againſt God, he ſhould not have liſtned further to him. but reſted in the Credit of Gods truth and continued in his Obedience.

Seventhly, From the Method of Committing this Sin, all manner of Sin ſeems to be employed in it. the Text ſaith, *And when the Woman ſaw that the Tree was good for Food, and that it was pleaſant to the Eyes, and a Tree to be deſired to make one wiſe:*

wife: She took of the Fruit thereof, and did eat, and gave also to her Husband with her, and he did eat, Gen. 3. 6.

From hence we see when Satan by a lying Suggestion had tampered with the Woman, ay and got her to listen to his temptation, from her ambition of (being as Gods) she lets her thoughts out to a further survey of the apparent excellencies and advantages to be had in the eating of that fruit, and thus ambition kindleth lust, and one lust begetteth another, so the heart swelling with ambition of further Knowledge, and that ambition runs to the Eyes, and from the Eyes to the Sensual Appetite, and thus the whole Mass is tainted and defiled, and let out to the gluttinous poysoning of the Soul to the Rebellion of Disobedience.

This seems to be that same thing which the Apostle calls *the Lust of the Flesh, the Lust of the Eyes, and the Pride of Life*. Which is an entire Mass of all pollution, so that it was not only the eating of that fruit which was the Sin only, but the Infection that was got into the Heart and Affections, whereby the goodly frame of Righteousness, Holyness, and true Knowledge became all tainted and infected with the deceitful Appetites and Lusts of the Flesh, 1 *Joh.* 2. 15, 16.

First, By distrusting of God, and then by a Covetous lusting after what was set apart from them by Gods prohibition, and so breaking the limits of Obedience, lets the Lust swing after a carnal propension or forwardness to satiate their desires, and thus disorders the righteous frame of Justice, Holyness and Knowledge, lately erected by God in them, so that this Sin was not only that actual and only act of eating the fruit, but the Corruption of the whole faculties run into disorder from

God, expressed by that rebellious act of eating the forbidden Fruit of the Tree of Knowledge.

This also seems to be proved and explained in many places of Scripture, especially those of the Apostle *Paul*, *I had not known Sin, but by the Law: I had not known lust, except the Law had said thou shalt not Covet*; Rom. 7. 7. Where by the word Lust rendred most properly in the Original (Concupiscence) and the word Covet there, *Exod.* 20. 17. is properly meant a desire of what is more than our own, and allowable in Justice, and in that place, *For the Iniquity of his Covetousness*, Isa. 57. 17. Where by Covetousness is meant the lustful Inclinations, and by the Apostle in that place, *Rom.* 7. 7. By lusts he means not so much the polluted actions of the Flesh as the polluted fountain of them, *Non pravas Cupiditates sed illarum fontem*; and the Soul is well called *Sedes Nativæ illius labis*, the seat of that Natural Corruption, and this seems likewise to be confirmed by that Scripture and *God saw that the wickedness of man was greater in the Earth, and that every Imagination of the thoughts of his heart was evil and only evil continually*, Gen 6. 5. Where God chargeth mans heart with this Sin as being the Fountain of the Corruption.

That of the Psalmist, *The Fool hath said in his heart there is no God*, Psal. 14. 1. Seems to be to the same purpose, for none were openly such professed Atheists as to deny the being of God, but the Prophanity of their Conversation leads the Psalmist to charge them with denying of God, whereby he chargeth the heart with the pollution and brings the act of Sin as Instance and proof of it.

Christ himself also in that Scripture *But those things which come out of the mouth, come from the heart, and*

and they do defile a man, Math. 15. 18, 19, 20. Seems to confirm this Doctrine that Sin principally consisteth not in the outward acts, but in the inward Corruption and Disorder of the affections and mind, for here in this Scripture he brings the words and actions of a man to charge the guilt upon the heart.

This is explained also by the Custom and Laws of Countries against Treason, where Imagining and Conspiring to kill the King is made Treason and any act which discovers or proves that Intention is made Treason, but the main guilt lieth in the malice and rebellious Inclinations of the heart in Conspiring the Kings Death, and the act is but a proof of it; so upon the whole matter we find this great transgression of Original Sin was the adulterate and disorderly frame of the Spirit of man, let out in disobedience against God, and having once listned to temptation, the whole faculties were defiled and did not stop until man run into actual rebellion against God; So that we must look on Man's corrupt Nature as having in it the Complication of all Lusts and Sins, as the Principal cause of Gods Wrath and Curse, and that the act of Disobedience served for Gods Evidence to prove the guilt of the heart, and this Corrupt Fountain of Nature with the Curse for Rebellion have our first Parents sent down to all Posterity.

And thus we see man lately Righteous, Holy, Pure, and Undefiled, full of Knowledge, Power, Soveraignty over the Creatures, giving Law to them, and receiving Obedience from them; living in Honour, Glory, Pomp, Plenty, and at Pleasure, having all the Creatures in Subjection to him, and none in Competition with him, a Friend of, and at Peace with God; the Darling of the Creation;

Creation; having Glory without Envy, Plenty without Toil, Pleasure without Trouble; Strength without Infirmities, or Pain; Degraded from Soveraignty, Clouded with Darkness, Fetred with Contention, Oppressed with Toil, Pinched with Difficulties, Obnoxious to Destruction from such who lately were under Subjection to him, an Outlaw to God and Banished from his Presence, his Body a Mass of Infirmities, and Soul a Cage of unclean Lusts, *The whole Head is Sick, the whole Heart faint, from the Sole of the Foot even unto the Head, there is no sound ness in it, but Wounds and Bruises and putrifying Sores*, Isa. 1. 5. *We are all as an unclean thing, and all our Righteousnesses are as filthy Rags, and we do all fade as a Leaf, and our Iniquities like the wind have taken us away, &c.* Isa. 64. 5.

And there is none that calleth upon thy name that stirreth up himself to take hold of thee, for thou hast hid thy self from us, and hast consumed us because of our Iniquities, Isa 64. 7.

Thus having viewed mans estate in his Creation and Integrity, and considered his fall and steps thereof, we come next to examine how far his Posterity is concerned in his guilt, and punishment thereof.

Adam being freely Created of God, and by him endowed with excellent Knowledge, Righteousness, and Holyness, and made Lord over the Creation, under the Covenant of Obedience, and Penalty of Disobedience, we must look on him in the Purpose of God, as representing all mankind; so as on his performance with God, he should continue and hold all the Priviledges he was dignified with, and send them down to his Posterity; and if he should fail, in the Conditions assigned to him, he was to forfeit all these Priviledges

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as well for himſelf as Poſterity: this is but what was juſt with God, who freely made Man what he was, and might duely claim the diſpoſal of his own gift upon his own terms; this was only advantagious enough to Man having ſo fair a bargain *gratis* without price or any purchaſe, except that of due Obedience, which he was capable to perform, had he not wilfully corrupted himſelf.

This is illuſtrated by the cuſtomary practice amongſt Men, for when any man lets Land to Leaſe for term of years, reſerving a Rent payable at a certain time: if the Rent be not pay'd at the term aſſigned, the property reverts and veſts in the Leaſſer, and the Tennant is deveſted of his term, and of all benefit thereby; but if the Leaſſee performs, he holds for himſelf and aſſigns: This alſo is clear in that caſe, when a King or Overlord makes a Grant for Service to a Man, and his Heirs, if the Grantee performs, he holds for himſelf, and ſends the right and benefit of the Grant to his Heirs; but if he fail the Grant is Extinct by his Non-performance; and the Heirs take nothing by ſucceſſion to him, for that his right in his own time was voided, ſo could not he ſend it down to his Heirs.

In the Caſe of Treaſon, the Anceſtors blood is corrupted and he ſo dead in Law, that the claim of Succeſſion is cut off, ſo as the Iſſue of his Body can make no claim through him; and not only ſo, but the Anceſtors blood is ſo attrainted by Act in Law, that the Poſterity is not only barred from ſucceſſion to what the Anceſtor held, but the Crime of Rebellion or Treaſon is imputed to the Succeſſors or Poſterity, that in all time coming, their Succeſſion is cut off, unleſs by Act in Law, the blood be reſtored; although the Poſterity ſhould not be guilty of the Act of Rebellion, or

Treaſon

Treason, on which the forfeit was declared or accrewed: In this case two fatal Consequences have hapned to the Posterity of *Adam*.

First, By his Act of Disobedience he hath so far corrupted Nature, so as thereby the Nature of all Men by Natural Generation is Corrupted.

Secondly, by breaking of the Command, he in his own life time was dispossessed, of the Rich Privileges vested in him, and thereby his Posterity were cut off from the claim of right thereunto,

First, *Adam* by his transgression hath corrupted his Nature, and thereby all men by Natural Generation are corrupted, and as partakers of that degenerated Nature, they are guilty of and chargeable with *Adams* transgression and have lodged in them inherent Corruption.

That *Adam* by the many enormous steps of his Disobedience above mentioned, hath not only incurred the Wrath of God, but also Corrupted his Nature; doth thereby appear, by what has been already said, in the Concomitants or special steps of that Disobedience; for it was simply impossible, that so many irregularities could have concurred in any one Act, as have appeared in this; if the whole Nature had not been polluted, the very Act in the Circumstances of it clearly prove it, for that so many different Concomitants would have jarred and marred that Act, if the chief propension of the Affections and Natural Dispositions had not joyned, whereby we must agree, that the whole Mass was Corrupted and in Conspiracy to rebellion against God.

If *Adam* by his Apostacy from God did defile his Nature from the first purity, and that all men since are the seed of *Adam*, we must infer that all men by Natural Generation are of a Corrupted race

race and naturally defiled, and consequently original guilt imputable to them, in so much as they are part of that Mass which was corrupted: common experience in all Ages tell us, that unhappy constitutions of Parents, either natural, or accidental, render Posterity exceeding corrupt as well in Intellectuals as in bodily habits, and what reason can be given, why men beget men, and not beasts, and beasts beget beasts, and not men, but because of the Affinity of Nature, between the Sire and what is begotten? the same Parity of reason will infer, that from corrupt Men, corrupt Issue must be produced, and how can it be otherwise supposed? for what is begotten of man, can give no quality to it self, and therefore must participate of the nature, and ascribe its quality to that by which it is begotten.

This also is clear from Scripture, *who can bring a clean thing from an unclean? not one,* Job 14. 4.

If a man be sinful, polluted and unclean, as *Adam* was after his fall, how could his Posterity be clean, they have it not of themselves, and could not claim or derive it from him.

David gives us for this a clear Scripture proof, in his own acknowledgment of Original guilt *behold I was shapen in iniquity, and in sin did my Mother conceive me.* Psal. 51. 5.

From whence comes this pollution of *David*, the Embrio took it not from its lodging in the Womb, there being nothing there to defile it, therefore it must needs have it from its polluted Parents.

Do not dayly and woful experience instruct us, that the first Acts of Children is wickedness, and if not restrained, and instructed, they will perish in Sin and Atheism? whence comes this? Man was created Righteous and Holy, untill he wilfully defiled himself, doth not then this wickedness arise from that first pollution of Nature in *Adam*, and so

descended

descended and fell on all Posterity, and continues successively until Nature be polished by Grace, and man be renewed in Christ Jesus, and made conformable to the Image of him that Created him, in Righteousness, and true holiness? wherefore we must conclude all men under Sin by natural Generation, and for this the Scripture is most clear, *for we have before proved both Jews and Gentiles, that they are all under Sin*, and in that other place of the same Apostle, *Wherefore as by one Man Sin entred into the World, and Death by Sin, so Death passed upon all Men, for that all have sinned*, Rom. 3. 9. Again, *therefore as by the offence of one, Judgment came upon all Men to condemnation. For as by one Mans Disobedience, many were made Sinners, so by the Obedience of one shall many be made Righteous.* Rom. 5. 12. 18. 19.

Having discovered from Scripture, and by other arguments, that by *Adams* Transgression, his Nature was corrupted, and that thereby his Posterity, partaking of his corrupted complexion and nature, are also tainted with his corruption, and are thereby guilty of his original Transgression, we come next to consider the consequences thereof upon his Posterity, and these are twofold.

First, The Posterity of *Adam*, are made subject to Death, and disabled from succeeding him in the many priviledges he enjoyed in his Integrity.

Secondly, They are disabled in natural enjoyment and spiritual performances.

For the first, as we have already cleared, upon *Adams* transgression an act of attender passed against him, and he was deprived of his Soveraignty over the Creatures, enmity was sowed between him and them, and the Earth was accursed for his sake, and he himself exposed to toil, misery, and sorrow, so that all these evil effects have fallen on his Posterity, and they also made subject to Death. This is already

already cleared from their participation of the corrupt nature, and consequently, the Judgments which have followed must also affect them, and they are thereby brought under the Judgment of Death, as by that Scripture already cited, *as by one man Sin entred into the World, and Death by Sin, so Death passed upon all men, for that all men have sinned*, Rom. 5. 12. So as *Adam* had not seen Death if he had not sinned; and sinning was brought under the Judgment of Death, all his Posterity likewise sinning in him, are liable to the Judgment of Death, *For the Wages of sin is Death*, Rom. 6. 23.

Secondly, The Posterity of *Adam* are not only disabled, from succeeding him in that glorious state of his Integrity, but are disabled in the use of natural enjoyment, and spiritual performances.

First, In natural and temporary enjoyments, for though the World be respited from utter ruine, and God continues Man on Earth with a Course of Day and Night, and the usual seasons, nevertheless since the Curse on the Creatures for Mans Sin, the enjoyment of Creature delights is attended with such uneasiness, that Mans Life is a continual dying, and a Life of Sorrow, *Man that is born of a Woman, is of few days, and full of trouble, he cometh forth like a flower, and is cut down, he flieth also as a shadow, and continueth not.* Job 14. 1, 2.

See *Davids* testimony of the greatest of Men, surely, *Men of low degree are vanity, and Men of high degree a lye, to be laid in the ballance, they are altogether lighter than vanity*, Psal. 62. 9. If we take *Solomons* opinion of the whole World, he plainly tells us, *all is Vanity and Vexation of Spirit*, Eccles. 2. all. The holy Apostle gives us an Inventory of the World, *In the World is only the Lusts of the Flesh, the Lusts of the Eyes, and the Pride of Life; and these things are not of God and perish in the using.* 1 Joh. 2. 15, 16. The holy Apostle

Apoſtle *Paul* informs us, that *the whole Creation is brought under ſubjection, and groans under bondage for Sin.* Rom. 8. 20, 21. So that ſince the Curſe for Sin, the World is but a Stage of Sin, Sorrow, and Miſery.

This alſo is proved from daily experience, what Age, Nation, City, or Family is exempted from the laſh of mortality, miſery or changes? is not the greateſt Earthly glory, honour, wealth and ſtrength, clouded in a moment and brought to nothing? and this is the juſt effect of mans Sin and Rebellion, and will be the continuing Lot of the Seed of *Adam*, untill the Reſtoration of Man in Chriſt Jeſus, according to the Image of him that created him, and that the bondage of the Creation be reſtored by the coming of the ſecond *Adam*, and reſtitution of all things by him, *Rom.* 8. 21, 22.

The ſecond thing wherein Man is diſabled by *Adam*'s Sin, and inherent Corruption from the firſt pollution, is not only natural feebleneſs and weakneſs, all the vital and corporal faculties being diſabled, from that original, wholeſome, and vigorous Conſtitution of the firſt *Adam*, whereby the actions are either corrupt or faint, in compariſon with what they were before the Fall; but alſo in Religious performances and duties, ſo as all theſe actions, and performances, are either wholly corrupt and ſinful, or ſo weak, and ſcanty, that they are rather a Skeleton or Picture, than real Duties.

This is illuſtrated from theſe three Inſtances.

Firſt, From the corruption of the Fountain.

Secondly, From Scripture.

Thirdly, From daily experience.

Firſt, From the corruption of the Fountain of our actions, or performance of Duties; It being already proved, that Man, having wilfully polluted and diſordered the frame of Holineſs, Integrity, and

and Knowledge, in which he was created, and poysoned the Heart and Affections, from whence actions and performances do flow, how can pure and full performances or duties be expected from thence? Man being in his Heart and Thoughts polluted, his Actions muſt be ſuitable; *to the pure all things are pure, but unto them that are defiled is nothing pure, but even their Mind and Conſcience is defiled.* Tit. 1. 15. This is of neceſſary conſequence, *who can bring a clean thing out of an unclean? not one,* Job 14. 4.

Wherefore we muſt conclude, that ſo long as the Fountain of the Heart is defiled, ſo muſt the actions and performances coming from thence be impure and weak, and until *Man be renewed in the Spirit of his Mind,* by regeneration in Jeſus Chriſt, he ſtill remains corrupt and polluted until he be again reveſted with that holy Spirit and that a new heart be given to him, by which again he may be enabled to walk in the Statutes of God to do them, by vertue of that promiſe, *I will put my Spirit within you, and cauſe you to walk in my Statutes, and ye ſhall keep my Judgments and do them,* Ezek. 36. 26, 27.

Secondly, Scripture is moſt clear, that all the Actions of a Carnal Man (ſuch as are all the Iſſue of *Adam* until reſtored by Regeneration) are ſinful, and unacceptable with God.

Firſt, His Thoughts are polluted and defiled, *and God ſaw that the wickedneſs of Man was great in the Earth, and that every Imagination of the Thoughts of his Heart, was only evil continually,* Gen. 6. 5.

Secondly, His words are defiled and ſinful, *but unto the wicked God ſaith, what haſt thou to do to declare my Statutes, and take my Covenant in thy Mouth, ſeeing thou hateſt Inſtruction, and caſteth my Words behind thee?* Pſal. 50. 16, 17.

Thirdly, His Actions are all evil, *the Ploughing of the Wicked is ſin,* Prov. 21. 4.

Fourthly, The very Religious Actions or Performances of Duties of the Wicked are sinful. *The Sacrifice of the Wicked is an abomination to the Lord*, Prov. 15. 8. *He that turneth away his Ear from hearing the Law, even his Prayer shall be an abomination*, Prov. 28. 9. *When ye spread forth your hands, I will hide mine Eyes from you, yea when ye make many Prayers, I will not hear, your hands are full of blood*, Isa. 1. 11 to 16.

This point we may thus conclude, that whatever flows from a Carnal Man, whose Mind and Heart is defiled, must be impure and unacceptable to God, for that *the Carnal Mind is enmity against God, and is not subject to the Law of God, neither indeed can be*, Rom. 8. 7. Wherefore until the Fountain be purified, and the imbred prejudice of the Heart be taken away, and man be reconciled to God in Christ Jesus, nothing coming from him can be acceptable with God.

Thirdly, Experience clearly proves, such disability in every performance, Religion for most part is wrapt up, in a bare exercise of outward actions of Devotion; Formality, Ceremony, and customary performances, are come in such repute that men easily deceive themselves and sit down at ease in these performances, without searching into the frame of the Spirit towards God, or examining the spring and motive of these Duties, or scope and end of their Devotion, not regarding whether these duties be undertaken and performed, in obedience of the Command, in Faith, in Sense of Sin, in Eye to the Glory of God, or remorse for Sin, in sense of self pollution, and in a desire of renovation and assistance to perform, and in everything to deny our selves, and depend on God by Faith; but lull their Consciences for most part secure, by having done

what

what was cuſtomarily reputed religious performances.

Let a Man pretending to Religion more than ordinary, examine himſelf impartially, he ſhall find ſuch diſorder of Thoughts in religious duties, ſuch narrow and ſcanty apprehenſions of God, ſuch invaſion of his Thoughts and Affections, diverting him from the right, and leading him to improper objects, unruly interruptions, ſuch ſcanty performances, and ſuch uneaſineſs under theſe duties, that Cuſtom rather than Conſcience (and Conſcience for Self) if not carnal Intereſt at beſt, than for Gods Glory and Salvation, is the chief Impulſe or Spring of ſuch actions. But as to the arraigning of the Affection before God, whether placed on God, or Luſts; Faith on Chriſt for Juſtification, and Salvation, the work of Mortification, unfeigned Repentance, Chriſtian Patience, Charity, Brotherly Love, and new Obedience, are Riddles, not only hid from Carnal apprehenſions, and made mens duties, but rather thought nuſances, ſcare crows, and enmity to the World and the fleſh; ſo that we muſt conclude, that in nature we are without ſtrength, for any Righteous performances, and that until the Law of the Members be brought under the Law of the Spirit, we can do no good thing, *Rom. 8. 6. For I know that in me, that is in my Fleſh, dwelleth no good thing, for to will is preſent with me, but how to perform that which is good, I find not.* Rom. 7. 18. *For I ſee a Law in my Members, warring againſt the Law of my Mind, and bringing me into Captivity to the Law of ſin, which is in my Members.* Chap. 7. 23. Here we have a clear deſcription and proof of mans natural Incapacity for doing any good, and this Incapacity we muſt aſcribe to the corruption of the Heart & Affections, which had its riſe from ſin in *Adam*.

Having cleared what Original Sin in *Adam* was,

and how his Posterity was tainted therewith, and made liable to the fatal Consequences thereof, we come in the third place to make some practical Inferences from thence.

First, If from the premises it be an unquestionable truth, that *Adam* was created in Perfection, and Integrity, and that he fell under the most detestable Apostacy, and that in his Transgression were complicated all manner of Sins, that Nature was polluted in him, that all after Posterity are tainted with his guilt, and made liable to the consequences of his Sin. How little reason have the greatest and richest Men of the World, to boast, and how great reason have they to humble themselves, upon reflection of their Pedigree?

For that their descent was from him, who once was the most glorious, absolute, richest, and only Soveraign on Earth, who for his Pride, Covetousness, Ingratitude, and Murmuring, was forfeit, degraded, made miserable, and debased, That they are at best, of corrupted, adulterate and degenerate blood, and extraction, Scripture doth clearly explain this, *Cause* Jerusalem *to know her abominations, thy Birth and thy Nativity is of the Land of* Canaan, *thy Father was an Amorite, thy Mother a Hittite*, Ezek. 16, 23. This People was lineally of *Abraham*, but had followed the Idolatry, and wickedness of the Amorites and Hittites, therefore are they said to be of that Pedigree; we see Christ would not suffer the Scribes and Pharisees amongst the Jews, to claim to *Abraham*, because they did not his works, we see the Prophet *Isaiah* chargeth the Jews to be an adulterous race, and that they were of a Mother divorced from her Husband, *where is the Bill of your Mothers Divorcement, whom I have put away? behold for your Iniquities, have you sold your selves, and for your transgressions is your Mother put away*, Isa. 51. 1.

What

What glory is it to be of noble blood, which for the worſt of Crimes was attainted, and to be of Illuſtrious birth, when the Iſſue is Adulterous and Spurious? this is the Fountain and Spring of the Blood and Pedigree of all Mankind, of higher or lower degree on Earth, and this croſs bar is inherent in the Scutcheon of all Mortals, this is that *Mené Tekél*, Dan. 5. 25. the Motto of all the natural Iſſue of *Adam*, and this ſtain is not to be blotted out, but by the Blood of that Scape Goat, the Lamb, Jeſus Chriſt, who muſt blot out *the Hand-writing of Ordinances, that was againſt us, contrary to us, and took it out of the way, nailing it to his Croſs*, Col. 2. 14.

Secondly, This Sin having ſuch Complication of all manner of ſin in it, and being the Fountain from whence came all manner of Corruption, look not on it as one ſingle act, to be extenuate with that excuſe of eating only a little of forbidden Fruit, but look on it, as a poyſoned Fountain, in which were lodged all enchantments to ſin, and that deliberate contraction of enmity againſt God, *an evil Heart of unbelief*, ſtuffed with malice, glutted with covetouſneſs, ſwellen with pride, cankred with envy, fretted with diſcontent, and boundleſs in deſire.

Thirdly, When by Providence Affliction or Chaſtiſement for ſin cometh, conſider, that before Sin came, there was no ſorrow, that Juſtice and Judgment muſt attend Iniquity, and as Sin was firſt puniſhed by a deluge of miſery on Mankind, ſo the Continuance muſt not eſcape the like fate; and look on all acts as coming from that Fountain of Corruption, and make not the ſingle act of any one tranſgreſſion, the ſole cauſe of mourning, repentance, and reformation, but run the act to the ſpring of the Heart, and fix on the Soul that vehement deſire, fear, zeal, indignation and revenge in the act, and corruption in the fountain, *what*

Indignation, yea what fear, what vehement desire, yea what zeal, yea what revenge! and never meet with any sin or temptation to it, but with an Eye of Jealousie as over a Pit of Destruction.

Fourthly, When Providence deprives thee of any Earthly enjoyment, for the reasons in Divine Wisdom, murmur not to be denied some of thy desires, but remember thou wast guilty in *Adam*, of grudging God the reserving of the Tree of Knowledge, and by thy impatient bearing of losses thou makest the old sore of *Adams* transgression bleed afresh in discontent, but rather let the memory of Original Sin, oblige thee, to submission, contentment, sorrow and repentance.

Fifthly, Are all men guilty of *Adams* transgression, and are of the same corrupted and degenerate blood, and some by course of Providence raised to Wealth and Honour above others, what reason then hath the exalted, or brother of high degree, to dispise him on whom the deceitful Riches of this World, have not smiled? this Man who dispiseth his Brother, is forgetful of himself, as if not of the same blood with the other, *he is like a man beholding his natural Face in a glass, he beholdeth himself, and goeth away, and forgetteth what manner of Man he was*, Jam. 1. 23, 24.

The Riches, and Honour of this Life, should not raise a Man in esteem of himself above his brother, for what he hath is given to him of God, who can as equally level him with his Brother, and thereby make him remember his own Pride, and that the other is of the same Blood with him. See the Instance of this in *Nebuchadnezzar* and many others. *I Nebuchadnezzar, praise and extol, and honour the King of Heaven, all whose Works are Truth, and his ways Judgments, and those that walk in Pride he is able to abase*, Dan. 4. 29. to the end.

Consider

Consider what the Apostle *James* saith of Carnal partiality, of preferring the Rich in Gay Clothing, with a goodly Gold Ring, and despising the poor Brother, and what arguments he useth to the contrary. *Are ye not then partial in your selves, and are become Judges of evil thoughts? hath not God chosen the Poor of this World, Rich in Faith, Heirs of the Kingdom, which he hath promised to those that love him, and ye have dispised the Poor? do not Rich Men oppress you, and draw you before the Judgment Seats, do not they blaspheme that worthy name by which ye are called? if ye fulfil that royal Law, according to the Scripture, (thou shalt love thy Neighbour as thy self) ye do well, but if you have respect to persons ye sin,* Jam. 2. to 10.

Here by strong arguments he proves the partial preferring the Rich before the poor to be sinful.

First, For that the Godly though poor in this World, is the worthier person in Gods esteem, in that he is chosen of God, an heir of the Kingdom of Glory.

Secondly, That Great and Rich Men, are Enemies to the Godly, they bring them before Judgment Seats, and oppress them.

Thirdly, Rich Men are not Enemies only to Godly Men, but to God, and Blaspheme his Holy Name.

Fourthly, That the royal Law of God commands the Duty of equal love, love thy Neighbour as thy self.

Wherefore, since Pride, and Ambition, was a cheif ingredient of that first Fountain of sin, let none through Pride, dispise him who was of the same blood with himself, though not in that equal Worldly Splendor or Glory, but consider, as Pride did ruine *Adam*, and abased all his Posterity, so Justice will take the like vengeance upon all the Race of *Adam* guilty of the same Crime. *Whoso*

despiseth the poor reproacheth his Maker, Prov. 17. 15. *God is Maker of poor and rich*, Prov. 22. 2.

Sixthly, Are all men of one Blood and Family, and so Brethren and *Members one of another*? Eph. 4. 24. This calls all men to mutual Sympathy, mutual Assistance and supply of one another, this is that express Command of Christ, *that ye love one another as I have loved you*, John 13. 34. And the Apostle presseth this most vehemently; *Whosoever doeth not righteousness is not of God, neither he that loveth not his Brother*, 1 John 3. 10. *We have passed from Death to Life if we love the Brethren, and he that loveth not his Brother, abideth in Death*; *he that hateth his Brother is a murderer and hath not Eternal Life: We ought to Lay down our Life for the Brethren*, 1 Joh. 3. 14, 15, 16.

This Love consists not only in the Airy Compliment of professed and pretended Friendship, but

First, In a general Sympathy, Fellow-feeling, and Compassion, in all Conditions, and Circumstances Spiritual and Temporal, like Christs Love to his Church: *In all their Afflictions he was Afflicted, and the Angel of his presence saved them; in his Love, and in his Pity, he redeemed them, and carryed them all the days of old*, Isa. 63. 9.

Secondly, This Love is extensive to all wants and necessities or else it is empty and profiteth not: *Whoso hath this Worlds good, and seeth his Brother have need, and shutteth up his bowels of Compassion, how doth the Love of God dwell in him*? 1 Joh. 3. 17. And the Apostle *James* is to the like purpose, *If a Brother or a Sister be naked, and destitute of Daily food; and one of you say to them, depart in peace, be ye warmed and filled, notwithstanding ye give them not these things which are needful to the Body, what doth it profit*? Jam. 15. 16.

Seven-

Seventhly, Is it so then of a lamentable truth, that all men are concluded in *Adams* Apostacy, and that there is a woful Degeneracy in the Soul of Man, from that primitive Knowledge, Righteousness, and Holiness, and *that all men in Nature are dead in Sin, and have their Conversation with the Lusts of the Flesh, fulfilling the desires thereof, and of the mind, according to the Course of this World, according to the Prince of the Power of the Air; the Spirit that now worketh in the Children of Disobedience, and are by Nature the Children of Wrath.* Eph. 2. 1, 2, 3. And that there is even amongst the renewed *a Law in the Members warring against the Law in the Mind*, Rom. 7. 23. Ch. 8. 1. And that by reason of Sin, *the Creature is Subject to Vanity, and the whole Creation groaneth and travelleth in pain for the Adoption and Redemption.* Rom. 8. 20, 22, 23.

And that in this degeneracy, a mans life is his burden, and there is no true pleasure under the Sun, confirmed in Solomons experience, *Therefore I hated life, because the work that is wrought under the Sun is grievous unto me; for all is vanity, and vexation of Spirit*, Eccles. 2. 17. all.

Seeing then this Earth is but a sojourning, and no abiding place, and that here is neither Pleasure, Rest, nor Happiness; how much is it mortal mans concern, anxiously, restlesly, and with a believing Impatience to pursue close after these two things?

First, *That as by one man Sin entred into the World, and Death by Sin, so Death passed upon all men, for that all men have sinned*, Rom. 5. 12.

And *that as by the offence of one man, Judgment came upon all men to Condemnation, even so by the righteousness of one, the free gift came upon all men to Justification of life.* Rom. 5. 18.

That

That man would seriously apply himself to the Throne of Grace that he may be found in the Faith, that he may be intituled into Eternal Life in Jesus Christ, that only mediator; and for that the first Image of God in man was wilfully abolished, or defaced by man that by the bounty of Free-grace he may be begotten again by the regeneration of the Spirit, unto a lively Faith; and *that he may put on the new man of Righteousness and True Holiness*, Eph. 4. 24. *And may be renewed in Knowledge after the Image of him that Created it*, Col. 3. 10. *And may be set free from the Law of Sin and Death, by the Law of the Spirit of Life*,

And that he may be spiritually enlightned, not by the Spirit of the World, but by the Spirit which is of God, and that he may know the things freely given of God, 1 Cor. 2. 12.

And that he may be spiritually minded, that enmity of the Carnal mind may be removed so as he may no more mind the things of the Flesh, but the things of the Spirit, Rom 8. 5, 6, 7. *That being raised from the Death of Sin by the Spirit of Christ, he may seek these things that are above where Christ is*, Col. 3. 1. *And may be accounted to be called a Child of God, an heir and Joynt heir with Jesus Christ, and may also be glorified with him*, Rom. 8. 17.

That he may be dead and crucified in Christ to Sin and may also live with him in Glory, Rom. 6. 8.

Secondly, Seeing the Earth was accursed for mans sake, *Gen.* 3. 17, 18, 19. And *that the Creature was made Subject to Vanity, not willingly, but by reason of him, who Subjected the same in hope*, Rom. 8. 20. *And that the whole Creation groaneth and travelleth in pain together, for redemption from the bondage of Corruption, unto the glorious liberty of the Children of God*, Rom. 8. 21, 22, 23. That he may watch, and be always ready with Oyl in his Lamp,

for

for the coming of the Bridegroom, who cometh as a Thief in the night, *Rev.* 16. 15. And may earnestly pray that the Bridegroom would hasten the coming of his Kingdom, and the new Heavens and the new Earth, and set the Sons of God at liberty from the Liberty of Sin and Corruption; and that the glad Tydings of that Heavenly Proclamation may be heard: *Behold the Tabernacle of God is with Men, and God shall dwell with them, and they shall be his People, and God himself shall be with them, and be their God. And God shall wipe away all tears from their Eyes: and there shall be no more Death, neither Sorrow, nor Crying, neither shall there be any more Pain: For the former things are passed away,* Rev. 21. 10 6.

Having thus viewed *Adam* in his Primitive Integrity, in Glory, Honour, Righteousness, true Holiness, and perfect Knowledge, with absolute Soveraignty over the Creatures, the Darling and Friend of God, and all the Creation at Unity and Peace with him, and in Subjection to him, and in Amity amongst themselves: And afterwards by Man's falling from God, Man the declared Enemy of God, and by a guard of Angels barred out of Paradise, deprived of his Soveraignty, and Enmity sowed between the Creatures, and the Earth accursed, and the Creation brought under Bondage, and the Posterity of *Adam* (once the apparent Heir of all Righteousness, true Holiness, Knowledge, Honour, Glory, and Soveraignty over the Creatures) disabled and cut off from that glorious succession, and exposed unto all misery and under the servitude of Sin and Wrath, *Rom.* 3. 23. *Eph.* 2. 3. And in place of that Unity of the Sons of God, and shouting together for joy; nothing to be seen or heard, but Subjects rebelling against their Soveraign, and the whole Creation split in En-

Enmity, and Envy, Malice, Oppression, and Unrighteousness, to have filled the whole Earth; where is that corner of the World, where ambition for Dominion, Covetousness for Wealth, private or publick animosities, have not drowned the sense of all comfortable enjoyments? Man raging against the Creatures, and they against him, and each in contention, devouring one another, and nothing to be seen, but a woful Convulsion, and dismal complexion, and the degenerate frame of that first and beautiful Fabrick of the Creation, from its so late purity and glory.

This then being the Tragical Condition of all Mortals Subject to Sin and Misery, as entailed on them from the Inherent Corruption of Nature, *Job* 5. 6. Who can with-hold the Churches lamentation, *How hath the Lord covered the Daughter of Sion, with a Cloud in his anger, and cast down from Heaven to Earth, the beauty of Israel, and remembred not his foot-stool, in the day of his anger, what thing shall I take witness for thee, what shall I liken unto thee O Daughter of* Jerusalem, *what shall I equal unto thee, that I may comfort thee, O Virgin Daughter of* Zion, *for thy breach is great like the Sea, who can heal it?* Lam. 2. 1, to the end. *How is the Gold become dim, how is the most fine Gold changed? the Stones of the Sanctuary are poured out in every Street, the precious Sons of* Zion *comparable to fine Gold, how are they esteemed as Earthern Pitchers, the work of the hands of the Potter?* Lam. 4. 1, 2, all. *And with the Holy King and Psalmist heavily lament, wo is me that I sojourn in* Mesech, *and dwell in the Tents of* Kedar, *Psalm* 120. 5.

This being the universal state of Misery to all Mankind as in the place before cited, Man is born unto troubles as the sparks fly upward. It being no more natural, to the Sparks to come out of fire and fly up, then to man born in Sin, to meet with sorrow

ſorrow and miſery, and therefore all Men ſhould Copy out the Prophets methods and wiſh, Oh that my head were Waters, and mine Eyes a Fountain of Tears, that I might weep, day and night, for the ſlain of my People, *Oh that I had in the Wilderneſs a lodging place, of way faring Men, that I might leave my People and go from them, for they be all Adulterers, an aſſembly of treacherous Men, and they bend their Tongues like their bows for lies, but they are not valiant for the Truth upon Earth; for they proceed from Evil to Evil, and know not me, ſaith the Lord, take ye heed every one to his Neighbour, and truſt ye not in any brother, for every Brother will utterly ſupplant, and every Neighbour will walk with Slanders, they weary themſelves to commit Iniquity, thine habitation is in the midſt of deceit, through deceit they refuſe to know me ſaith the Lord,* Jer. 9. 1, to 7. *And ſhould alſo with the Church, ariſe, cry out in the night, in the beginning of the Watches, pour out thy Heart like Water before the Face of the Lord, lift up thy Hands towards him, for the Life of thy young Children, that faint for hunger in the top of every Street,* Lam. 2. 19. And with the ſame Prophet *Jeremiah, Rachel* weeping for her Children, and refuſed to be comforted becauſe they were not, *Jer.* 31. 25.

Now if the holy Prophet was thus in an Agony of grief, for the Sin and Miſery of one Nation, and People, and the Church for her private ſtate, and the holy King for his uneaſineſs under ſuch Companions; how much more reaſon hath every Son of *Adam*, not, only to mourn for, and bewail his private guilt, and miſery, but alſo to lye low in ſelf abaſement, humiliation, repentance, and bitter Complaints of the univerſal miſery of all mankind as Sons of Wrath by Nature becauſe of Sin?

This being the diſmal Eſtate and Condition of Man by Nature, in which is too great matter of mourning,

mourning, and lamentation, methinks I hear the loud ſounding of bitter groaning, under the ſubjection and bondage of the Creation, *Rom.* 8. 22. And a voice grievouſly putting the queſtion, Is the plant of renown of Gods Creation utterly cut off? *Hath the Lord forgot to be gracious, will he be favourable no more, are his tender Mercies clean gone for ever?* Pſal. 77. 7, 8, 9. Pſal. 85. 5. Pſal. 89. 46. In anſwer to which I was led to that place, *Thus ſaith the Lord, refrain thy voice from weeping, and thine Eyes from tears, for thy works ſhall be rewarded, and they ſhall come again from the Land of the Enemy, and there is hope in thine end, and thy Children ſhall come again to their own Land,* Jer. 31. 16, 17. And while in deep contemplation of this conſolatory voice, and plunged with reflections on Mans Incapacity, to reconcile himſelf to God; and of the apparent impoſſibility, I was led to that of the Prerogative of God, *With Man this is impoſſible, but with God all things are poſſible,* Mat. 19. 26.

And to that pretious Truth, *My Thoughts are not your Thoughts, nor my Ways your Ways, ſaith the Lord, for as the Heavens are higher than the Earth, ſo are my Thoughts higher than your Thoughts, and my Ways than your Ways,* Iſa. 55. 8, 9.

And being further plunged in the deep contemplation of Mans Rebellion, and of the Juſtice of God, which requires Attonement for Sin, and finding Man had nothing wherewith to come before the Lord, to appeaſe the wrath of an Omnipotent, Holy and Diſhonoured Majeſty, I was loſt between the belief of his Faithfulneſs who had promiſed, and the apparent impoſſibility; I was carried to that Scripture, *Who hath ſaved us, and called us with an holy calling, not according to our works, but according to his own purpoſe, and Grace, which was given us in Chriſt Jeſus, before the World began,* 2 Tim. 1. 9. And to that other Scripture, *According as he hath choſen us in him, before the Foundations of the World, that we ſhould be holy*

holy and without blame before him in love, Eph. 1. 4. *In hope of Eternal Life, which God that cannot lie, promised before the World began*, Tit. 1. 2. And to that other clear truth, *for as much as ye know, that ye are not redeemed with corruptible things, as Silver and Gold, but with the pretious blood of Christ, as a Lamb without blemish, and without spot; who verily was fore-ordained before the Foundations of the World, but was manifest in these last times in you*, 1 Pet. 1. 18, 19, 20.

And being also carried to view that Scripture, *And I will put enmity between thee and the Woman, and between thy Seed, and her Seed; It shall bruise thy Head and thou shalt bruise his Heel*, Gen. 3. 15. by all which, I was brought to understand that the same Eternal Wisdom and Council of God, whereby at first Man was created in the Image of God, *Gen.* 1. 26, 27. by which the Fall of Man was foreseen, the Restoration of Man to the same Image of God was also decreed, from all Eternity by Gods Eternal goodness and free bounty, and by means above the reach of Man to contrive, or his power to accomplish, *viz.* by Jesus Christs taking upon him the Humane Nature, and shedding his blood to death, to expiate the guilt of Mans Sin, as in that of the forecited testimony of the Apostle *Peter*.

This then being the unfolding of that great misery of Mans Redemption, and Eternal Salvation by Jesus Christ, as by Gods Grace shall be more fully explained in the ensuing Discourse; If the reflection upon the miserable Estate of Man in the foregoing Description, justly occasioned and called for, from all men, deep humiliation, sorrow and repentance, how great Reason have all Men, with all adoration, humility, and thankfulness, to cry out with the Holy Apostle, *Oh the depth of the Riches, both of the Wisdom and Knowledge of God! how unsearchable are his Judgments, and his Ways past finding out, for*

who

who hath known the Mind of the Lord, or who hath been his Counſellor? Rom. 11. 33, 34. And with the ſame Apoſtle, *That ye being rooted and grounded in love, may be able to comprehend with all Saints, what is the breadth, and length, and depth, and heighth; and to know the love of Chriſt which paſſeth Knowledge, that ye may be filled with all the fulneſs of God,* Eph. 3. 17, 18, 19. And to admire Infinite Goodneſs with the Holy Prophet, *For ſince the beginning of the World, Man hath not heard, nor perceived by the Ear, neither hath the Eye ſeen, O God beſides thee, what he hath prepared for him,* Iſa. 64. 4. And further of the miſtery of this love, read 1 *Tim.* 3. 16. *Pſalm* 139. 17, 18.

Having thus viewed the firſt eſtate of Man in his Innocence, and his eſtate of Apoſtacy from God, and being informed of the miſtery of Gods Love, and eternal good Will to Man, in Chriſt Jeſus, we come next to conſider, how in infinite Wiſdom the Redemption of Man is contrived.

We have already diſcovered how God of his bounty, made man in a happy and glorious eſtate after his own Image, and upon the Condition and Covenant of obedience, he was made Lord of all the ſublunary Creatures, and that God putting Mans Stock in his own hand, and though he was ſufficiently enabled to perform Obedience, nevertheleſs through the Concupiſence of his Heart he broke his Allegiance to God, and incurred to himſelf and poſterity the forfeiture of all the glorious Dignities and Priviledges given to him, and he and his Poſterity were concluded under Miſery and Wrath, becauſe of Sin, ſo that having no capacity in himſelf to be reconciled to God, and retrieve his loſs, the Infinite Wiſdom and Bounty of God from all Eternity, as above is diſcovered, did determine mans Reſtoration to a better and ſurer Eſtate and Condition, than

than what he was in at his first Creation, and that same Infinite Wisdom foreseeing that Man having corrupted his Way and Heart, the Fountain of Actions, *And that the Thoughts and Imaginations of his Heart were evil and only evil continually*, Gen 6.5. *And that his Heart was deceitful and desperately wicked*, Jer. 17. 9. And though he intended Mans Restoration and Eternal Happiness, yet because of the pravity of Mans Heart, he was neither to be treated with upon his own Integrity, nor fit to be trusted with a new Stock in his own strength, and therefore Heavenly Wisdom, appoints the only begotten Son of God, and Second Person of the Holy Trinity to be a Mediator for Man, and by him enters into an everlasting Covenant with Man, which shall be demonstrated in the ensuing Discourse, and that as well to satisfie Divine Justice for Mans Transgression, as to secure to Man the future Stock of Gods bounty, granted unto him by vertue of this New and Second Covenant, and what this Covenant is and the terms of it shall be the next Subject of Discourse.

This Covenant commonly called the Covenant of Grace: is mutual between God and Man through the Mediator Jesus Christ, who in Scripture is called the Mediator of the New Covenant: considering this Covenant, we shall

First, Take notice of the freedom thereof.

Secondly, Of the terms of it.

First, As to the freedom, It being apparent that God of his Free-Will and Goodness, without any tye, necessity, or obligation upon him, for his own Glory, Created the World and Man, in that glorious and stately Condition as we have heard, and that Man by his Rebellion departing from God, had incurred the execution of Justice upon himself, and all after Posterity, and that the Pravity of Mans Nature was such, that it grieved and repented

God that he had made Man, *Gen. 6. 6.* There lay no obligation upon God to reſtore loſt Man, but that God intending to make Bounty and Mercy, as it were, to triumph over Juſtice, and magnifie his Infinite goodneſs; by the Council of Heaven, this myſtery of Chriſts love is contrived, by which Juſtice is ſatisfied, and Man is not only relieved from the ſervitude of Sin, and delivered from wrath to come, and inſured in a better eſtate than what he was in at firſt, but alſo is made Heir to all the moſt excellent priviledges contained in this new Covenant, which ſhall be branched forch in the enſuing Diſcourſe.

The frequent teſtimonies of the Spirit in the New Teſtament, witneſs the freedom of this Covenant. *Having Predeſtinated us to the Adoption of Children by Jeſus Chriſt to himſelf according to the good pleaſure of his Will*, Eph. 1. 5. *But God who is rich in Mercy, for his great love wherewith he hath loved us, even when we were dead in ſins, hath be quickened us together in Chriſt; by Grace ye are ſaved*, Eph. 2. 4, 5, 11. *And not by Works of Righteouſneſs which we have done, but according to his Mercy he ſaved us, by the waſhing of Regeneration, and renewing of the Holy Ghoſt, which he ſhed on us, abundantly, through Jeſus Chriſt our Saviour, that being Juſtified by his Grace, we ſhould be made Heirs according to the hope of Eternal Life*, Titus 3. 5, 6, 7.

For all have ſinned and come ſhort of the Glory of God, being juſtified freely by his Grace, through the Redemption that is in Chriſt Jeſus. whom God hath ſet forth, to be a propitiation through Faith in his blood, to declare his Righteouſneſs for the remiſſion of ſins, that are paſt, through the forbearance of God, to declare his righteouſneſs that he may be juſt, and the juſtifier of him that believeth in Jeſus, Rom. 3. 21, to the end. *When we were yet without ſtrength in due time Chriſt died for the ungodly,*

ungodly, God commendeth his love towards us, in that, while we were yet Sinners, Christ died for us, for if when we were Enemies, we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his Life, Rom. 5. 6, to 11. *Who was delivered for our offences, and was raised again for our Justification,* Rom. 4. 25. and other innumerable places of Scripture, as *Rom.* 9. 11, 15, 16. *Ezek.* 16. to 15. and *Ezek.* 36. 17, to 33. *James* 1. 17.

By all which we see the blessing of this Covenant coming freely of Grace, by the Council of Heaven, Christ undertaking for impotent, helpless sinners, and enemies, and this undertaking approved and accepted of, by the forbearance of God and the suffering of Christ, coming as a propitiation and satisfaction to Justice for Mans offences, who was in no capacity to help himself, the freedom and excellency of this love of Christ in this new Covenant appears, yet more particularly in these respects.

First, As man was of himself incapable to make satisfaction to Justice, and reconcile himself to God, so he was not fit to be treated with by God in his own person, because he had altogether defiled himself, and was of no Integrity, therefore Jesus Christ becomes Mans Surety to God, to perform for him the Conditions on Mans part, which he doth by offering himself up to Justice for Sin, *Rom.* 4. 25. And by his Spirit of Grace enabling Man to do spiritual homage and obedience to God, *and by so much was Jesus made the Surety of a better Testament,* Heb. 2. 22.

Secondly, Christ doth not onely become Mans Surety, but actually clears and discharges them from the debt of Sin to Justice, and frees Sinners from the penalty of eternal wrath for Sin, *for he hath made him to be sin for us, who knew no sin, that we might be made the Righteousness of God in him,* 2 Cor. 5. 21.

Herein doth the Suretyship of Christ for Man differ from the suretyship amongst Men, for that amongst Men, when one becometh Surety for another, he contracts for relief from him whose security he is, and only lends his Credit for a time, but will not pay the debt for him, if he can by Law avoid it, and if he be constrained to pay it, he will force relief from the other if he be able, and if not able, will treat him with all severity for his own relief; but Christ Jesus neither expects or desires any satisfaction or relief, but freely of his own good Will pays the Debt and expects no return but the humble and thankful acknowledgment and improvement of the mercy of forgiveness and priviledges obtained by him to the debtor.

Thirdly, He becomes a Curse for sinners, and frees them from the Curse due for their sins, *Christ hath redeemed us from the Curse of the Law being made a Curse for us*, Gal. 3. 13. *For it is Written, Cursed is every one that hangeth on a Tree*, Deut. 21. 23.

Fourthly, He doth not only free us from the Curse for Sin, and Punishment of Justice, but also frees them from all Imputation of guilt for Sin, and obtains the condemnatory Sentence of Justice, against them, to be cancelled and nailed to his Cross of Satisfaction to Justice, that the same shall never retort upon them to their prejudice. *And you being dead in your Sins, and the Uncircumcision of the Flesh, hath he quickned together with him, having forgiven you all Trespasses, blotting out the Hand-writing of Ordinances, that was against us, which was contrary to us, and took it out of the way nailing it to his Cross*, Colossians 2. 13, 14.

Herein also is a second difference between Christs love to me, above that amongst men, for when a surety is obliged to pay the Debt of another, he taketh Assignments to the Creditors Debt, and keeps

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it on foot againſt his Friend, either to force ſatisfaction from him, or to keep him in conſtant trouble, fear, danger, and diſquiet of mind, but Chriſt doth not only, early, chearfully, and willingly pay the debt, but alſo cancels all the inſtruments of payment, and puts the debt in utter oblivion, *And remembers their ſins no more*, Iſa. 43. 25. and quiets their Thoughts from the fear of their danger, or after trouble for their Debts.

Fifthly, He doth not only ſatisfie Juſtice, take off the Curſe, and procure them Indemnity, but alſo procures the Imputation of Righteouſneſs to them, as he was made ſin for ſinner, though he knew no ſin, ſo he makes them righteous through him, though they were altogether unrighteous in themſelves. *And he received the Sign of Circumciſion, a ſign of the Righteouſneſs of Faith, which he had yet being uncircumciſed, that he might be the Father of all them that believe, though they be not circumciſed, that the righteouſneſs might be imputed to them alſo; now it was not written for his ſake alone, that it was imputed to him, but for us alſo to whom it ſhall be imputed, if we believe in him who raiſed up Jeſus our Lord from the dead, who was delivered for our offences, and was raiſed again for our Juſtification.* Rom. 4. 11, 24, 25.

Herein is manifeſt the excellency of Chriſts love to ſinners above any thing amongſt men, for men commonly upbraid others with their good offices done, and if one man ſuffer the leaſt injury from another, eſpecially in paying a debt for him, the ſame is not only a continual reproach, but prejudice ſo far prevails, that they never afterwards aſſiſt them in any good office, but rather defame and leſſen their reputation, than advance them to any good, though it may be in their power; but Chriſt glorieth in the good Office done, and is ſo far from upbraiding his poor friends, *Jam.* 1. 5. That he will

not only have all names of reproach (from their former transgressions) taken off, *Isa.* 54. 4. but he will have them farther advanced, and though they were in themselves unrighteous, he will have his own righteousness imputed to them, as in the foregoing Scripture, 2 *Cor.* 5. 21. and is so tender of their reputation, that he will have all their deformities covered and washed away in his own blood, *Rev.* 7. 14. *Who gave himself for us that he might redeem us from all Iniquity, and purify to himself a peculiar people zealous of good works*, Tit. 2. 23, 24. *Who gave himself for us, that he might deliver us from this present evil World, according to the Will of God and our Father*, Gal. 1. 4.

We do not read in Scripture that Christ upbraids any Repenting Sinner with their Sins committed before their Conversion, *Mary Magdalen* after her Conversion was not reproached with uncleanness, *Peter* with denial of Christ, nor *Paul* for his vehement persecuting of him. This of upbraiding or reproaching the Penitent with their former transgressions is clear contrary to the Method God takes with his People, for in that famous Scripture, *Eze.* 33, The Spirit of God tells us the Righteousness of the Sinner shall not justify him without Repentance and new Obedience, *When I shall say to the Righteous he shall surely live, if he trust to his own Righteousness and commit Iniquity, all his Righteousness shall not be remembred, but for his Iniquity that he hath committed he shall dye for it*, verse 13. And on the other hand the Sins of the Penitent shall not be remembred against them. *If the wicked restore the pledge, give again that which he hath robbed, and walk in the Statutes of Life, without committing Iniquity, he shall surely live, he shall not dye, none of his Sins that he hath committed shall be mentioned unto him, he hath done that which is lawful and right, he shall surely live*, ver. 15, 16.

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The Lord is a Spirit of meekneſs, tender hearted and compaſſionate, and he knoweth that the regenerate are a people afflicted and broken in Heart for their Sins, and under a continual ſenſe of being under a body of death, and that they often want the *Oil of Joy for mourning, and the garment of praiſe for the ſpirit of heavineſs*, Iſa. 61. 3. To ſupport them under their fainting fits, *a wounded Spirit who can bear?* therefore in his gracious condeſcenſion he miniſters conſolation to his People. *Thus ſaith the high and loſty one, that inhabiteth Eternity, whoſe name is holy, I dwell in the high and holy place, with him alſo that is of a contrite and humble Spirit, to revive the Spirit of the humble, and to revive the Heart of the contrite ones, for I will not contend for ever, neither will I be always wroth for the Spirit ſhould fail before me, and the Souls which I have made*, Iſa. 57. 15, 16.

From whence we may have theſe two Leſſons.

Firſt, A Leſſon of Caution, Humiliation, and Watchfulneſs to the Godly and Penitent.

Secondly, An advice againſt cenſoriouſneſs and raſh judging of others.

Firſt, As to Godly and Penitent, haſt thou upon ſerious enquiry into thine own Heart, Affections, and Converſation, found that Godly ſorrow and repentance for ſin ſpoken of, 2 *Cor.* 7. 9, 10, 11. And explained in this enſuing Diſcourſe, *Page* And haſt found Faith warranting thee to believe that Chriſt Jeſus who knew no ſin, is made ſin for thee, 2 *Cor.* 5. 21. And thou made the Righteouſneſs of God in him, and that the Hand-writing of Ordinances of Gods Juſtice as to thee, is by him blotted out, *Col.* 2. 13, 14. Then conſider,

Firſt, What thou art called unto, *That as ye have learned Chriſt Jeſus, ſo walk ye in him.* Hath he made thee Righteouſneſs who was dead in treſpaſſes and ſins, not by thine own work of Righteouſneſs, but

of his Grace, and by his Power of Regeneration, art thou justified) not by the Law of thy Works, but by Grace and Faith in Jesus Christ, *Romans* 3. 27, 28.

Thy works are only Obedience, Faith and Holiness which are given to thee by him, and though they neither have justified nor can justify thee, they are thy duties, and what thou canst do is but duty, and thou shouldst account thy self an unprofitable Servant as to God, *Luke* 17, 10. And though in the acceptance of God through Jesus Christ, thou art accounted Righteous, thou must continue in holy duties, in all manner of conversation, and must not continue in Sin, that Grace may abound, but as being dead to sin and crucified in Christ, thou shouldest walk in newness of life to the destruction of the body of Death, that we may live with Christ, *Let not therefore Sin reign in your Mortal bodies, that you should obey it in the lusts thereof, neither yield ye your Members as Instruments of unrighteousness to Sin, but yield unto God as those that are alive from the dead, and your Members as Instruments of Righteousness unto God, and sin not, because thou art not under the Law but under Grace*, Rom. 6. to 16.

Secondly, Art thou in thy apprehensions renewed to God, and hast a loathing sense of Corruptions, is the Bond-woman of Sin and Satan, cast out by the power of Regeneration and Grace, leave not thy house empty, but get it freshly stockt with increase of Grace, consider what Christ saith of the Man out of which the Devil was cast out, that if he find the House empty, *he will return with seven Devils worse than himself, and the last state of that man will be worse than the first*, Luk. 11. 24, 25, 26.

Be instant therefore in Prayer to God for increase of Grace, and Guard against old favourite Lusts and Corruptions, that they return not again to entangle thee

thee to Folly, take the Apostles advice, *be sober, be vigilant, because your Adversary the Devil as a roaring Lion, walketh about seeking whom he may devour, whom resist stedfast in the Faith*, 1 Pet. 5. 9.

Thirdly, Art thou Righteous to God by Christ Jesus, not by thine own works and power, be humble in the sense of thy own incapacity and insufficiency for any good in thy self, and say with that holy Apostle. *For I know that in me, that is in my Flesh there dwelleth no good thing, for to will is present with me, but how to perform that which is good that I know not, for the good that I would I do not, but the evil which I would not that I do: for I find a Law, that when I would do good, evil is present with me. O wretched man that I am! Who shall deliver me from the Body of this death?* Rom. 7. 18, to 25. And be deeply sensible of the weakness and imperfection of all thy Graces and Attainments, as rotten Garments and menstruous Clouts, as in and from thee, and that in thy self there is no soundness, but uncleanness from the sole of the Foot to the top of the head, *Isa.* 1. 6. *Ch.* 64. 6.

Secondly, As to censoriousness and rash judging the Scripture tells us, that *offences must come, but wo to them by whom they come*, Luke 17. 1. And as none are more obnoxious to be slandered, reviled and evil reported of, and be treated censoriously, and uncharitably than the Godly, this they may remember for their Comfort and Patience, that the Disciple must not expect better entertainment than his Master, nor the Servant than his Lord, and as Christ was reviled with being a friend to Publicans and Sinners, a Wine-bibber and a Drunkard, and that he did cast out Devils by *Belzebub* the Prince of Devils. *Luke* 7. 32, 33, 34. So may the Children of God contentedly sit down under the uncharitable constructions of the Enemies of Truth, after the example

example of Christ, *who when he was reviled, reviled not again, when he suffered he threatned not, but committed himself to him that judgeth righteously*, 1 Pet. 2. 21, 22, 23.

As the Children of God when they do well and suffer for it, are called to suffer patiently as following Christs example in the foregoing Scripture, so the uncharitable and censorious *Rabbecahs* whose business is to ridicule the Truth of God, disparage Religion, and load the zealous for God, with reproach and infamy, *Isa. 36. Chap. 37. 8*, to 14. should do well to remember that uncharitable censoriousness is a great sin against God, and to take on them to charge the Professors of Religion with Hypocrisy, is assuming to themselves the Prerogative of God, of knowing mens Hearts, which alone is the peculiar power of God, Jer. 11. 20. ch. 17. 9, 10. Psal. 7. 9. 1 Sam. 16. 7. *Man looketh on the outward appearance, but the Lord looketh on the Heart.*

No Man can charge another with any Sin, but if he search into his own Heart and Ways, he may find himself guilty of that same or worse Sins wherewith he chargeth his Brother, wherefore he should take Christs directions, first *To take the beame out of his own Eye, before he challenge the Mote in his Brothers Eye, and not to Judge least he be Judged*, Mat. 7. to 6.

Let such consider how much a narrow uncharitable and censorious Spirit, is contrary to that love, tenderness and charity, which is commanded and recommended in Scripture, *Rom.* 2. all, and that if any brother or professor of truth be fallen under any sin that he be reclaimed in the Spirit of meekness, and not treated with bitter invectives and reproaches, 2 *Cor.* 2. 7. and that self-humiliation is the best means of anothers conviction, and the true Christian duty, *For whoso exalteth himself shall be abased, and he that humbleth himself shall be exalted*, Luk. 14. 11.

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Let such consider how injurious slander and reproach is to the reputation of a Christian, and how ill it is resented by the Spirit of God in Scripture, for the Lord accounts his People so nearly related to himself, that he will not have them injured, so that he accounts the Injury done to them to be done to himself. *He that toucheth you, toucheth the Apple of mine Eye*, Zach. 2. and 8. There is that speaketh like the piercing of a Sword, but the Tongues of *the Wise is Health*, Prov. 12. 18. And though Malice and Prejudice may raise a slanderous report, nevertheless, neither in mans esteem at long run, nor in Gods account shall it have any weight, but shall be wiped off in course of time, although the Innocent and Godly may suffer for a time, *Lips of Truth* shall be established for ever, but a Lying *Tongue is but for a moment*, Prov 12. 18, 19.

Let such farther consider how detestable lying, slandering and reproaching is to God. *Lying Lips* are an abomination to the Lord, *but they that deal truely are his delight*, Prov. 12. 22. We see that the railing Blasphemous Reproaches of *Rabsecah*, and the great King of *Assyria* against the People of God, is accounted by God against himself. *Whom hast thou reproached and blasphemed, and against whom hast thou exalted thy voice, and lift thine Eyes on high? even against the Holy One of Israel. By thy Messengers thou hast reproached the Lord, and hast said*, &c. 2 *Kin.* 19. 22, 23. read all, and read, *chap* 18.

Let such further Consider What badge, and brand of folly is put upon Peevish, Uncharitable, Narrow and Censorious Persons, who either raise slanders or by reporting foment them, *He that hideth hatred with lying Lips and he that uttereth slander is a Fool; in the multitude of words there wanteth not sin, but he that refraineth his Lips is wise: The Lips of the righteous feed many, but Fools die for want*

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of Wisdom. It is a sport to a Fool to do mischief, but a man of understanding hath Wisdom, Prov. 10. 18. to 24. Prov. 26. 21. 22. *See the words.*

By the blessing of the upright the City is exalted, but it is overthrown by the Mouth of the wicked: He that is void of Wisdom despiseth his Neighbour, but a Man of understanding holdeth his peace, a Tale-bearer revealeth Secrets, but he that is of a faithful Spirit concealeth a Matter Prov. 11. 11, 12, 13.

Let all such remember that such reproaching slandering and defaming do more mischief to themselves at the long-run than to the Godly, for that the Godly shall be justified by their Integrity both before God and Man, and the malice of the wicked shall be retorted upon themselves *The Righteousness of the upright shall direct his way, but the wicked shall fall by his own wickedness; an Hypocrite with his mouth destroyeth his Neighbour, but through knowledge shall the just be delivered; the righteous is delivered out of trouble and the wicked cometh in his stead*, Prov. 11. 5. to 10. *His own Iniquities shall take the wicked himself and he shall be holden with the Cords of his sin*, Prov. 5. 22, 23.

Let such persons also consider the Character given in Scripture to the Malicious and Slanderers. *His mouth is full of cursing and deceit and fraud, under his tongue is mischief and vanity; he sitteth in the lurking places of the Village, and in the secret places doth he murder the Innocent; his eyes are privily set against the poor, he lyeth in wait secretly as a Lyon*, Psal. 10 7. to 11.

By which may be gathered that such are accounted treacherous and murderers in Scripture language.

But let us on the other hand observe and consider the event of all the prepensite malice of the wicked against the godly, and we shall find it stored

ed up to their own ruine. *He hath prepared against him Instruments of Death, he Ordaineth his Arrows against the Persecutors. Behold, he travelleth with Iniquity, and hath conceived mischief, and brought forth falsehood. He made a Pit and Digged it, and is fallen into the Ditch which he made. His mischief shall return upon his own head, and his violent dealing upon his own pate,* Psal. 7. 13, 14, 15, 16. *The Lord shall cut off all Lying Lips, and the Tongue that speaketh proud things,* Psal. 12. 3.

Let us observe what the Psalmist foretells shall be the end of slanderers and slandering Tongues, *Thy Tongue deviseth mischief: Like a sharp Rasor, working deceitfully. Thou lovest evil more than good: And lying rather than to speak righteousness. Thou lovest all devouring words, O thou deceitful Tongue. God shall likewise destroy thee for ever, he shall take thee away, and pluck thee out of thy dwelling-place, and root thee out of the land of the living.* Psal. 52. 2. to 6. Let us view the revilings and reproaches of God-almighty and his People by the Kings of *Assyria* and his Messengers in that 2 Kings 18. And the Judgments of God both on Messengers and their Master in that 2 *Kings* Chap. 19,

The Spirit of God is so compassionate even to the offenders amongst his People, that though he will not have sin and offencies amongst them go without chastizement, yet will he have Mercy and and Charity to be so mixed with Justice that his People may not be reduced to despair in reference to Gods purpose toward them, as in that famous place of his own Justice and Clemency; *For I will not contend for ever, neither will I be always wroth: Lest the Spirit should fail before me, and the Soul which I have made. For the Iniquities of his Covetousness was I wroth. I have seen his ways and will heal him: I will*

I will lead him also, and restore comforts unto him and to his mourners, Isa. 57. 15. to 19.

In which we see Mercy so mixed with Justice, Clemency, and Bounty, that Correction and Chastizement is only intended of God for the good and reclaiming of his People, and not for their destruction. We find also by Gods direction in the punishment of offences by Judges amongst the People of *Israel*, the very number of stripes to be inflicted were appointed, and not to be exceeded, *Forty stripes* he may give him, and not exceed, least if he should exceed and beat him above these, with many stripes, then thy Brother *should* seem vile *unto thee*, Deut. 25. 3. Whereby it is clear that the Lord will not have the very Sinners amongst his People to be made contemptible by the inflicting of Justice upon them, but will have the Rod only used to reclaim the stubborn; and their name and reputation, nevertheless, to be kept up, so as they neither despair in themselves, or should be reproached by others if they could be reclaimed, Prejudice and Passion will expose to contempt, which is expressly cautioned against, and implied in these words, *then thy Brother should seem vile unto thee*.

This calls on all professing Religion for the Spirit of meekness, compassion, charity, and tender heartedness, even to such as are either under the Rod of affliction, or taken under any infirmity to sin, especially on their Repentance, and to check that heat of uncharitable judging, or reviling which is frequently pressed in Scripture especially by the Holy Apostle, *Eph.* 4. Throughout the whole chapter, where he exhorteth to unity, peace, and love, in particular instances, and expresseth the same by many arguments. *First*, *They are all* of one body, and one spirit one *hope of* our Faith, *verse* 4. Secondly, *One Lord*, *one Faith*, *one Baptism*, ver. 5. Thirdly, *One*

One God and Father of all by which they are Brethren, *ver.* 6. Fourthly, They have all several gifts, and all useful, and therefore none either to be despised or envied, all being given for edifying of the body, *ver.* 7, to 16. Fifthly, They are all joined and compact together, in the unity of the Spirit, as the Joints and Sinews unite the Body, they are Members all of the same body, *ver.* 16. Sixthly, *They are all Members one of another*, ver. 25. And therefore concludes with the Command of these Heavenly Duties *be ye angry and sin not*, let not the Sun go down on your wrath, neither *give place* to the Devil. *Let all* bitterness, and anger, and clamour, and evil speaking be put from you, with all malice, and be ye kind one to another, tender hearted, forgiving one another, even as God for *Christs sake hath forgiven you*, ver. 26, to end. And the same Apostle elsewhere, let us *not Judge* one another any more, but judge this rather, that no man put a stumbling *block before his Brother*, Rom. 14. 23. *Put on therefore as the* Elect of God, holy and beloved bowels of Mercies, kindness, humbleness of mind, meekness, long suffering, forbearing one another, forgiving one another, and above all these things, *put on Charity, which is the bond of perfectness*, Col. 3. 12, 13, 14. See how zealous this holy Apostle is to unite the People of God in Love, throughout his whole writings. *Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem others better than themselves, look not every man on his own things but every man on the things of others*, Phil. 2. to 9.

The whole Scriptures run in this strain, *above all things* have fervent Charity amongst your selves, for Charity shall *cover the multitude of sins*, 1 Pet. 4. 8. and add to Godliness brotherly kindness, and to brotherly kindness, *Charity*, 2 Pet. 1. 7. And above all this we have the express command of our great

Lord

Lord and Lawgiver Jesus Christ, *be ye* therefore merciful as your heavenly Father *is merciful*, Luk. 6. 36. a new commandment I give you, that you love one another, as I have loved you, that ye also love one *another*, John 13. 34.

To conclude this discourse, it were desireable, that all of the Profession of Christianity, though of different methods and worship, would seriously consider how much it is the incumbent duty of all Christians, to study the unity of the Spirit in the bond of Peace, how agreeable it is to the Command of Jesus Christ, from his own Mouth, as also by his Messengers as well in the old Testament as under the new. *Have we not all one Father, hath not one God created us, why do we deal treacherously every Man against his Brother*, Mal. 2. 10. How much it would remove the stumbling of Heathens, Idolaters, Atheists, and the Prophane, who are much scandalized by the Divisions of Christians, and more especially of the reformed Churches, how much it would strengthen their hands against the Enemies of Truth, and what great inducement it might be, to invite the dissolute, and prophane, to join in a body or Church incorporated by love, and serving of God with one consent, what ease, satisfaction, comfort, and delight, it would create to each other, when differences, janglings, and contention about lesser things, were removed, and the substantial part of Religion, to wit holiness towards God, Charity and Brotherly kindness with one another, were more sincerely pursued? How much it would adorn the pretious Gospel of Jesus Christ, such unity would be like that pretious Ointment on the Head, which run down to the Skirts of the Garment, *Psalm* 133. and would give a most pleasant savour to all the beholders, and to Christians themselves, like the Churches Spikenard, Myrrhe and Camphire, *Cant.* 1. 12, 13, 14.

1. 12, 13, 14. and being once experimentally found, will constrain them to sit down under the shadow of God, who is Love, 1 *John* 3. 16. and Wisdom, *Pro.* 8. 1. with great delight, and would undoubtedly find *his fruit pleasant to their taste*, Cant. 2. 13. This also would be a special mean to entangle others into the Net of the Gospel.

From all which we plainly see the unexpressible freedom of this Grace, and love of the second Covenant, which as first founded in Free-grace, is also accomplished unto us by the mystery of his love, and to enquire into the Tenure and Condition of this Covenant cometh next in course.

This Covenant of Grace, Mercy, and Salvation, is between God and Man, by the Mediator Jesus Christ; and the Conditions thereof are mutual on Gods part, and Mans part.

The Justice of God being offended by Mans falling in disobedience, and the Counsel of Heaven designing Mans Restoration, by means above mans apprehension and capacity, the bounty of Heaven makes a Proclamation of indemnity and free pardon; and *God so loved the World that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have eternal life*, Joh. 3. 16.

This is the great *Magna Charta* of Mans Restoration and Eternal Happiness, and as it come of the good Will of God, is free; nevertheless, for the honour of Justice, and for the further security of Mans future happiness, this Covenant is circumscribed with conditions.

First, On Gods part a free Pardon, and reward of Eternal life.

Secondly, On Mans part *believe*.

But as we have already shewed that Man rendering himself incapable of doing any good, much less to satisfy Divine Justice, or in his own strength to

manage a new stock of mercy, the Wisdom and Infinite Goodness of God, in the Counsel of Heaven, before the World began, hath setled this contrivance, that Jesus Christ the only begotten Son of God, and Second Person of the Holy Trinity, should become surety to Justice, and undertake for poor lost Man, and as Christ is responsable to Justice for Man, so Man is tyed up also in the New Covenant to terms, so that the Covenant stands also on Conditions between Christ and Man, Christ performing to God for Man, and procuring to Man the benefits of that new Covenant, *viz.* absolution from Sin, and Eternal Life (Man performing new obedience to God.) The terms then of this Covenant on Christs part, are, that he becomes between God and Man, a Prophet, a Priest, and a King.

First, A Prophet, the office of a Prophet is to teach, instruct, declare, and reveal the mind of God to his People.

And that Christ is that only true Prophet, the whole Scriptures concur in Testimony, he is that Prophet foretold, by whom that Everlasting Covenant was made with *Abraham*, Gen. 17. 7. And that Prophet promised to *Moses*, and *I will raise them up a Prophet amongst their Brethren, like unto thee, and I will put my words into his mouth, and he shall speak unto them all that I shall command him*, Deut. 18. 18. And he is that Prophet of whom the Apostle speaketh *Of this Mans Seed hath God according to his promise raised unto* Israel *a Saviour Jesus*, Act. 13. 22. And this is that rod out of the Stem of *Jesse*, on whom the Spirit of the Lord doth rest, *The Spirit of Wisdom and Understanding, the Spirit of Counsel and Might, the Spirit of Knowledge, and of the fear of the Lord, he shall not judge after the sight of his Eyes, nor reprove after the hearing of his Ears; but with Righteousness shall he judge the Poor, and Reprove with Equity, for the meek of the Earth, and*

shall

shall smite the Earth with the Rod of his Mouth, and with the breath of his Lips shall he slay the Wicked, and righteousness shall be the Girdle of his Loyns, and Faithfulness the Girdle of his Reins, Isa. 11. to 11. And this is that Prophet who hath received the Spirit in full, *The Spirit of the Lord is upon me, because the Lord hath appointed me to Preach good tidings to the meek, he hath sent me to bind up the broken hearted, to proclaim liberty to the captive, and the opening of the Prison to them that are bound, to proclaim the acceptable year of the Lord, and the day of vengeance of our God, and to comfort all that mourn, to appoint unto them that mourn in* Zion, *to give unto them Beauty for Ashes, the Oil of Joy for Mourning, the Garment of Praise for the Spirit of Heaviness*, Isa. 61. to 4. He is the only true Sheepheard of the Sheep, and entreth in at the Door, to whom it is opened, and the Sheep hear his voice and follow him, he knoweth his Sheep, calleth them by their Names, and leads them into the true and good Pastures, *John* 10. to 6. He is the infallible guide and teacher, *He is the Way, the Truth, the Light and Life, and no Man cometh unto the Father but by him*, Joh. 14. 6. He is the only true light, that lighteth every Man that cometh into the World, *John* 1. 6.

This then being the first step of Christs Mediation between God and Man, to be their Teacher, to instruct them their duty towards God by his infallible Spirit, this should lead us again with the Apostle to cry out, *O the depth, and infinite* dimensions of the Love and Wisdom of God to sinners. If we consider Mans Fall from his credulity, in believing the lying suggestions of a fallen Angel in the Mouth of a Serpent, and not believing of God and that to avoid mans splitting on this Rock, God sends his infallible Spirit of Truth, to guide them in all Truth, and bring them under the Law of the Spirit, by Re-

 generation,

generation, and a new Life in Christ Jesus, by putting his Spirit in them, to make them walk in the Spirit, and no more in the unprofitable course of this World, in the Flesh and Lusts thereof, and endoweth them with the Wisdom and Graces of his Spirit, to perform to God new obedience, as shall be shewen in examining of the Christian Duties, as the conditions of this Covenant on Mans part, how much should the consideration of this mystery of Love and Wisdom, lead our anxious desires after attaining unto a large stock of this enriching and confirming Grace, and to be endowed with the knowledge of the love of God in Christ Jesus! by which poor Believers are not only retrieved from Sin and Wrath, but are kept sure in Christs Hand from falling away from God, as under the first Covenant, *John* 17. 6, to 13.

The second branch of Christs Mediatory Office, is to be a Priest, and the Office of a Priest being to offer up Sacrifice for Sinners, we shall consider how this agreeth to Christ, and is performed by him, the holy Apostle tells us, *That he that desireth the Office of a Bishop or Teacher, desireth a good work*, 1 Tim. 3. 1. And he also tells us that it is so honourable and sacred, *that no man taketh it to himself, but he that is called thereunto as was Aaron*, Heb. 5. 4.

And therefore God in displeasure with *Uzziah* the great King of *Israel*, for intruding into the Priests Office struck him with Leprosy to his death, 2 *Chron.* 26. 18. to end. But none can claim better or so good a Title to the Priesthood, as our great high Priest Jesus Christ, who took not that honour to himself, but it was given to him of his Father, who said to him, *this day have I begotten thee, and thou art a Priest for ever after the Order of* Melchisedeck, *Heb.* 5. 5. *Psalm* 110. 4. *Isa.* 7. 13, 14, 15, 16.

And although he was *Heir of all things, and by whom*

whom the World was made, and being the brightneſs of the Fathers glory, and expreſs Image of his perſon, he was annointed with the Oil of Gladneſs above his Fellows, Heb. 1. 2, 3, 9. And made the High Prieſt, by the Council of Heaven, for Mans Eternal Salvation, and as he had this his call, immediately from Heaven, ſo he hath it, with more tranſcendent eminency than other Prieſts, in many conſiderations.

Firſt, The holy Apoſtle *Paul* tells us, that all Prieſts taken from amongſt Men, are compaſſed about with Infirmities and Sins, and as in compaſſion to others, ſo alſo for their own as well as for the ſins of others, they are to offer up Sacrifices, *Heb.* 5. 1, 2, 3. *ch.* 7. 23, 28. *chap.* 9. 7. but this our great High Prieſt though in Compaſſion to us, he took our nature upon him, *and was ſubject to natural Infirmities, and in the Fleſh was tempted with like Infirmities, to ſuccour ſuch as were tempted, yet without ſin*, Heb. 2. 16, 17, 18. *chap.* 4. 15. However he is eſſentially holy, *for ſuch an High Prieſt became us, who is holy, harmleſs, undefiled, ſeparate from Sinners, and made higher than the Heavens, who needeth not daily, as theſe High Prieſts, to offer up Sacrifice, firſt for his own Sins, and then for the People, for this he did, once when he offered up himſelf*, Heb. 7. 26, 27.

Secondly, All other Prieſts are made without an Oath, but he with an Oath, *for thoſe Prieſts were made without an Oath, but this with an Oath, by him that ſaid to him, the Lord Swore and will not Repent, thou art a Prieſt for ever, after the order of* Melchiſedeck, *and hath an unchangeable Prieſthood*, Hebrews 7. 21, 24.

Thirdly, Other Prieſts are for a time, his Prieſthood is for ever, and unchangeable, as in the foregoing Scripture, *They were many Prieſts, and not ſuffered to continue, becauſe of death, but this man, becauſe he continueth ever, hath an unchangeable Prieſthood*,

wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make Intercession for them, for the Law maketh High Priests which have Infirmities, but the word of the Oath which was since the Law, maketh his Son, who is consecrated for evermore; for Christ is not entered into the Holy Places made with Hands, which are the figures of the true, but into Heaven it self, now to appear in the Presence of God for us, Heb. 9. 24. Heb. 7. 23, 24, 25, 28. And by the Holy Apostle *John, If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous,* 1 John 2. 1.

From these Scriptures we have a clear proof of this consolatory Doctrine, that Christs Priesthood continueth when mens cease, for his is Eternal, theirs are but while they are on Earth; but on the other Hand, Christ hath entered into the Heavens to make Intercession for us, and although he hath once for all, fulfilled the Sacrifice to Justice for Sinners, nevertheless he is still at a post of Intercession in Heaven, with the Father, to make our requests known, and to procure the answer to our Petitions, and as at his leaving of the World, he told his Disciples he was going to the Father, and told them *Whatsoever ye ask in my name, that I will do, that the Father may be glorified in the Son, and if ye ask anything in my name, I will do it,* Joh. 14. 13, 14.

It clearly appears his Mediatory Office is not determined, but continueth, and will continue until the restitution of all things, and he give up the Kingdom to his Father.

As this Doctrine affords great consolation to all Believers, that in all their wants Spiritual and Temporal, while in their Pilgrim state, they are assured of an Advocate to make Intercession for them, so we have a clear confutation of that errour of the Church of *Rome*, who set up the Doctrine of Invocation,

cation, and Interceſſion of Saints, which exceedingly derogates from the Prerogative of Jeſus Chriſt, who is that great High Prieſt and only Mediator for Sinners; for the Apoſtle is moſt poſitively clear, that Prieſts amongſt men are not ſuffered to continue becauſe of Death, but this man continueth for ever, ſo as nothing can be clearer than that their Office determines with their Lives, and his continueth in Heaven, making Interceſſion for Sinners.

What can be a greater contradiction of Scripture, and more derogatory to the ſole Prerogative of Jeſus Chriſts Mediation, than to allow the power of Interceſſion to any Saint or Angel, whoſe Office is extinguiſhed when they yield up the Ghoſt.

Fourthly, Prieſts amongſt Men, offer Sacrifices of corruptible things at the charge of others, but this great High Prieſt hath made a Sacrifice of his own blood for the ſins of others. *But Chriſt being come an High Prieſt of good things to come, by a greater and more perfect Tabernacle, not made with hands, that is to ſay, neither by the blood of Goates and Calves, but by his own blood, he entred in once into the Holy Place, having obtained eternal Redemption for us, for if the blood of Bulls, and Goates, and of the Aſhes of an Heifer, ſprinkling the Unclean, ſanctifieth to the purifying of the Fleſh, how much more ſhall the blood of Chriſt, who through the Eternal Spirit, offered himſelf, without ſpot to God, purge your Conſciences to ſerve the living God?* Heb. 9. 11, 12, 13, 14. and elſewhere, *Looking for the bleſſed hope, and the glorious appearing of the Great God, and our Saviour Jeſus Chriſt, who gave himſelf for us, that he might redeem us from all Iniquity, and purify to himſelf a peculiar people zealous of good works,* Tit. 2. 13, 14. *Who gave himſelf for our ſins, that he might deliver us from this preſent evil World, according to the Will of God and our Father,* Gal. 1. 4. *being*

justified freely by his Grace, by the Redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through Faith in his Blood, to declare his righteousness, for the Remission of Sins that are past, through the forbearance of God, to declare at this time his Righteousness that he might be just, and the justifier of him which believeth in Jesus, where is boasting then? it is excluded, by what Law? of Works? nay, but by the Law of Faith, therefore we conclude, that a Man is justified by Faith, without thee deeds of the Law, Rom. 3. 24, to 29.

Hence then have we this great Doctrine of Christs satisfaction for Believers, plainly discovered and proved unto us, in which we see the contrivance of Heaven for Mans Eternal Redemption; (*freely justified*) that is without merit or reward on our part, but of Bounty and Grace, (*whom God hath set forth*) by the joint Council of the Godhead (through Christ Jesus;) here the Sole Mediatory office lodged in him (*through Faith in his blood*;) this is the duty and condition on Believers part (*for remission of Sins that are past*;) this is the full satisfaction to Justice, (*through the forbearance of God*) the consent of Heaven and Indemnity for Sinners (*that he might be just*) that Justice might be satisfied and sin expiated by the Blood of Jesus (and *the Justifier of him that believeth in Jesus*) that Christs Blood be imputed as satisfaction for Sin, without farther satisfaction from Believers, or other Mediators.

From all which, and almost in expres words, we have the confutation of that impious Doctrine of *Rome*, viz. of *Merit*, *Mediation* of *Saints*, *Purgatory after Death*, all sins being done away by the Blood of Jesus, God being the justifier of him that believeth in Jesus, what room then is there for *Purgatory*?

Another difference between our great High Priest and Priests on Earth is that they offered often, but he

he offered up himself once for all, a Propitiation for Sin, and thereby at once satisfied Justice as in the foregoing and other Scriptures, *By the which Will we are sanctified through the offering of the Body of Jesus once for all, and every Priest standeth daily ministring, and oftentimes offering the same sacrifices, which can never take away Sin, but this Man after he had offered one Sacrifice for sin, for ever sate down on the Right Hand of God, for by one offering he hath perfected for ever them that are sanctified*, Heb. 9. 11, 12. *He entred in once into the holy Place, having obtained Eternal Redemption for us*, Heb. 10. 11, 12, 14.

From this plain Doctrine of Christs once offering himself a Sacrifice for Sinners, believers may comfort themselves in assurance of Salvation from that Sacrifice of his Blood, *and may come boldly to the Throne of Grace, that we may obtain Mercy and find Grace to help in time of need*, Heb. 4. 16. *And may have a strong consolation who have fled for refuge to lay hold upon the hope set before us, which hope we have, as an Anchor of the Soul, both sure and stedfast, and which entreth into that within the Vail, whether the forerunner is for us entred, even Jesus made an High Priest for ever, after the order of* Melchisedeck, *Heb.* 6. 18, 19, 20.

This Doctrine also plainly reproves that Judaick Idolatrous and vain opinion of the Popish Mass, in crucifying a fresh the Lord of Glory, and so often as their superstitious fopperies lead them to it, not remembring, or wilfully not believing, that Christ entered once for all within the Vail, and that their superstitious worship, is the old yoak which neither the Jews nor their Fathers could bear, *and was a Figure for the time then present, and could not make him that did the Sacrifice perfect, as pertaining to the Conscience, and onely imposed until the time of Reformation; but Christ coming an High Priest of good things to come, and by his own blood entered once into the holy place, and obtained*

obtained eternal redemption for us, and thereby abolished the shadow of Sacrifices, Heb. 9. 9, 10, 11, 12. By his own final Sacrifice, so as the Body being come, we should stay no more on the shadow.

The third branch of Christs Mediatory Office for Believers *is to be their King.*

The honour, wealth, and safety of a Nation and People, do commonly depend on the good or bad qualification of their Kings, Rulers, and Governours, and we see in all Histories that the Prosperity and happiness of a people hath been according to the Vertue, or Genious of their Princes, Rulers, and Governours, and we find in Scripture it is a Curse to a Nation, when Children are set over them, *Eccles.* 10. 16. and the Church complains as her greatest afflictions, *Servants have ruled over us, and Princes are hanged up by the hands, the faces of Elders were not honoured*, Lam. 5. 8, 12. And that this of having Childish Governours, not endowed with suitable faculties of governing, is a great Judgment on a Nation, experience tells us, for that thereby all the Fountains of Justice are corrupted, and men either do that which is right in their own Eyes, as when there was no King in *Israel*, or a King not capable or sufficiently qualified for Government, or the Judges and Inferiour Governours are culled out of Favorites, or men of disposition with the unqualified Governour, and thus as a Judgment for the sins of King and People, Justice which is the only preservative of the Body Politick is corrupted, *The wicked walk on every side when the vilest Men are exalted*, Psal. 12. 6. and according to that Scripture, *Judgment is turned away backward, and Justice standeth afar off, for Truth is fallen in the Street, and Equity cannot enter, yea Truth faileth, and he that departeth from Evil maketh himself a Prey*, Isa. 59. 9, to 16.

And

And as the folly of Princes, corruption of Judges, Interruption, Decay, or wresting of Justice, is one of the greatest Judgments on a People or Nation, so on the other hand, It is one of the greatest Blessings that can attend a People or Nation, when their King, Governours, or Rulers, are of the Wise, Just, and Prudent; *Blessed art thou O Land, when thy King is the Son of Nobles, and thy Princes Eat in due season, for strength, and not for drunkenness*, Eccles. 10. 17. And therefore the Lord promiseth to his People as a special token of his love, and *Kings shall be your Nursing Fathers, and their Queens your Nursing Mothers*, Isa. 49. 23. *I will restore your Rulers as at the first, and Judges as at the beginning*, Isa. 1. 26. *I will make your Rulers Righteousness, and your Exactors Peace.*

If then the glory and safety of a People, be in the right frame and Constitution of Government, and due qualification of their Governours, how great reason then have they to rejoice, who have Christ for their King and Governour; As was said of the People of *Israel*, what Nation or People are like unto thee, whose God is the Lord, for in him dwelleth all fulness of perfection. *He is King of Kings, and Lord of Lords*, Rev. 17. 14. *In him dwelleth all the fulness of the Godhead, he is the only Potentate*, 1 Tim. 6. 15. In whom is lodged all the treasures of Wisdom, Knowledge, Holiness, and all Excellency, Isa. 11. to 6. *He is that wonderful Counsellour, the mighty God, the everlasting Father, the Prince of Peace, of the increase of his Government there shall be no end*, Isa. 9. 6. In fine in him are treasured up all the excellencies, necessary to compleat a King and Governour, as shall be more particularly branched forth, in discoursing of the particular terms of the new Covenant which he performs to his People, and for them.

The

The Office of a King chiefly conſiſts in theſe three.

Firſt, To Rule his People by his Laws.

Secondly, To Protect them by his Power.

Thirdly, To Reward them by his Bounty.

The Laws of Kings and Nations eſpecially amongſt the more civilized and Chriſtian, are commonly ſuch, whereby the Prerogative of the King, and the Rights of the People, are reciprocally preſerved and provided for, and under the dominion of Jeſus Chriſt we are not to queſtion, but that all his Laws, which are framed by the Council of Heaven, are all holy, and juſt, and full of ſafe preſervatives, of the ſpotleſs Righteouſneſs of Heavenly Majeſty, and proper boundaries of Chriſtians duties, as in *Pſalm* 19. 7, to 12. and are the Laws of the Spirit, and not of the Fleſh, *Rom.* 7. 12, 14. *chap.* 8. 1, 2. holy juſt, and agreeable to every exigent of a Chriſtians caſe and condition, and are in themſelves ſo choice and delightful, that the renewed of God delight therein, as ſhall be cleared at length in the enſuing diſcourſe, and this is the conſolation of Believers, that Chriſt as he is the Son, ſo is he the word of God, and in him all the Promiſes of God, are yea and *Amen*, 2 Cor. 1. 20.

The ſecond branch of Kingly Power, is, To Protect his People, which Chriſt doth, more eminently in many reſpects than any other King.

Firſt, By defending and preſerving them from falling into evils or dangers. *He ſhall give his Angels charge over thee to uphold thee in all thy ways, leaſt thou daſh thy foot againſt a Stone*, Pſalm 91. 11. *Fear thou not, for thou ſhalt not be aſhamed, neither be thou confounded, for thou ſhalt not be put to ſhame, for thy Maker is thy Husband, the Lord of Hoſts is his Name, the Holy One of* Iſrael, *the God of the whole Earth ſhall he be called*, Iſa. 54. 4, 5.

Secondly,

Secondly, When they are in trouble he upholds them and keeps them from periſhing under their Burthens. *Can a Woman forget her ſucking Child? &c. Behold I have graven thee on the Palms of my hands, thy Walls are continually before me,* Iſa. 49. 15. *When thou paſſeſt through the Waters, I will be with thee, and through the Rivers, they ſhall not overflow thee, when thou walkeſt through the Fire, thou ſhalt not be burned, neither ſhall the Flame kindle upon thee,* Iſa. 43. 2.

Thirdly, When they are in troubles, he ſtrengthneth them by his Grace, and aſſiſts them with Patience, until he give them an outgate, *thy Children ſhall make haſte, thy deſtroyers and they that made thee waſte, ſhall go forth of thee, lift up thine Eyes round about and behold, theſe gather themſelves round about and come to thee, as I live ſaith the Lord, thou ſhalt ſurely cloth thee with them all, as with an Ornament, and bind them on thee, as a Bride doth, I will contend with them that contend with thee, and I will ſave thy Children, I will feed them that oppreſs thee with their own fleſh, and they ſhall be drunk with their own blood, as with ſweet Wine,* Iſa. 49. 17, 18, 25, 26. And in that famous place of the Holy Apoſtle, *There hath no temptation taken you, but what is common to men, but God who is faithful, will not ſuffer you to be tempted above what ye are able, but will with the temptation alſo make a way to eſcape, that you may be able to bear it.* 1 Cpr. 10. 13. And in that other famous place, *Thus ſaith the Lord, refrain thy voice from weeping, and thine eyes from tears, for thy works ſhall be rewarded, and they ſhall come again from the Land of the Enemy, and there is hope in thine end, that thy Children ſhall come again to their own border,* Jer. 31. 16, 17. And as he is King ſo is he that merciful High Prieſt, ſubject to the like infirmities of his Brethren, and Sympathiſeth with them, and ſuccors them under their temptations, *Heb.* 2. 17, 18. *chap.* 4. 15. *chap.* 5. 2. *And is able to ſave them*

to

to the uttermoſt, Chap. 7. 24, 25, 26. and in fine is univerſally concerned in all their troubles and difficulties, *in all their afflictions, he was afflicted, and the Angel of his preſence ſaved them, in his love, and in his pity, he redeemed them, and bare them all the days of old*, Iſa. 63. 9. And this his power and protection, is not only in general, but in all particular Caſes of Afflictions and Troubles, as ſhall be more particularly expreſſed in handling of the Priviledges of the New Covenant.

The third Branch of Princely power over Subjects, is expreſſed in the exerciſe or extent of his bounty towards them, and no King or Prince ever exerciſed ſuch bounty or goodneſs towards his Subjects, as Chriſt hath done, and ſtill doth to all ſuch as believe in him, and that in two reſpects.

Firſt, By ſhewing his free pardon of all their tranſgreſſions and ſins, by a full and general act of oblivion, entered into the Records of Heaven, by the Blood of Jeſus. *I even I am he that blotteth out thy tranſgreſſions for mine own ſake and will not remember thy ſins*, Iſa. 43. 25. *I have blotted out as a thick Cloud thy tranſgreſſions, and as a Cloud thy ſins, return unto me for I have redeemed thee*, Iſa. 44. 22. And that famous record of free love, bounty, and abſolution from ſin: *And you being dead in your ſins, and the uncircumciſion of your fleſh, hath he quickned together with him, having forgiven all treſpaſſes, blotting out the hand writing of Ordinances, that was againſt us and contrary to us, and took it away nailing it to his Croſs*, Col. 2. 13, 14. And not only by the pardon of Sin, and thereby delivering from wrath to come, and eternal miſery: But,

Secondly, By raiſing loſt man from the miſerable ſtate by Nature and Sin, Eſ. 16. To the higheſt pitch of honour, glory, and eternal happineſs, in making them Heirs of eternal Life, and joynt heirs with

with Christ in Glory, *as many as received him, he gave power to become the Sons of God, even to them that believe in his Name*, Joh. 1. 12, 13. *and if Children, then Heirs and Joint Heirs with Christ*, Rom. 8. 17. *And the glory which thou gavest me, I have given them, that they may be one, even as we are one*, Joh. 17. 22.

What greater bounty can there be, and what higher love can be expressed, or can be equalled to that of Christ to Believers. *Greater love hath no man than this, that a Man lay down his life for his friend, but God commendeth his love to us, in that while we were yet sinners, Christ died for us.* Rom. 5. 6. to 11. All which is more particularly insisted on in the Doctrine of the New Covenant.

Thus when we see what a happy state is that of a Christian, who can find themselves within that everlasting and sure Covenant of Peace, and Eternal Happiness with Christ, who is that infallible Prophet to teach his People, and lead them in the way wherein they cannot err, *Isa.* 35. 8. and that merciful High Priest, who hath offered himself once for all a Sacrifice for Believers, and is able to save to the uttermost, and is that only Potentate and bountiful Prince, rewards the Faith and Obedience of his People with Eternal glory, from whence may be these clear uses, and inferences of consolation to all such as believe in Jesus.

First, Is Jesus Christ that infallible Prophet, the Way, the Truth, and the Life, *John* 14. 6. to lead and instruct his people.

Is he wisdom himself, *Prov.* 8. 1. and all things are revealed unto him of the Father? Is the Spirit given to him to bring glad tydings to his People, even to the Prisoners of Hope? *Isa.* 61. 1, 2, 3. doth he instruct and give Wisdom, and Knowledge to all that asketh? *Jam.* 1. 5. Then what person can be so ignorant in any of the matters of God, or between God

and

and their own Souls, but here they may have a promise of supply, he who to Believers is all and in all, is to them in the darkest circumstances their God, and they are commanded to trust to him, *who is among you that feareth the Lord, and obeyeth the voice of his Servant, and walketh in darkness and hath no light, let him trust in the name of the Lord, and stay upon his God*, Isa. 50. 10. *And he is to them Wisdom, Righteousness, Sanctification and Redemption*, 1 Cor. 1. 30.

Secondly, Is Christ that glorious High Priest, who once for all, by his own blood hath entered into the holy place, and obtained eternal Redemption for sinners, *Heb.* 9. 11, 12. what reason is there for disquietude or doubting, seeing he hath sacrificed himself for Believers, even though the black Cloud of their Iniquities be as crimson and scarlet, *Isa.* 1. 18. and though they may under temptation with *Jacob* and *Israel* say, *their way is hid from God, and my Judgment is passed over from my God*. Isa. 40. 26, 27, 28. to end, *yet in him they ought to comfort themselves in this, that the everlasting God, the Creator of the ends of the Earth, fainteth not, neither is weary, there is no searching of his understanding, he giveth power to the faint, and to them that have no might he increaseth strength*, Isa. 40. 28, 29, 30, 31. And should under the Apostles consideration, *That we have not an High-Priest, that cannot be touched with the feeling of our Infirmities, but was in all points tempted like as we are, without sin, comply with his exhortation, let us therefore come boldly unto the Throne of Grace, that we may obtain Mercy and find Grace to help in time of need*, Heb. 4. 15, 16.

And with the same Apostle, triumph in a holy rejoycing, *There is therefore now no condemnation, to them which are in Christ Jesus, who walk not after the flesh but after the Spirit, who shall lay any thing to the charge of Gods*

Elect?

Elect? It is God that justifieth, who is he that shall condemn? It is Christ that died, yea rather that is risen again, who is even at the Right Hand of God, making intercession for us. Rom. 8. 1, 33, 34.

Thirdly, Is Christ Jesus that triumphant, and glorious Champion, *With dyed Garments from* Bozrah, *having trode the Wine-press of his Fathers wrath alone, for sinners,* Isa. 63. 1, 2, 3. *Who hath conquered over Hell and Death for sinners,* 1 Cor. 15. 54, 55, 56, 57. Why should a Believer be afraid and doubtful of his Eternal Salvation in Jesus Christ, considering he hath his Promise for it who can not lye. *I even I am he, that comforteth thee, who art thou, that thou shouldest be afraid of a Man that shall die, and of the Son of Man, that shall be made as Grass, and forgetteth the Lord thy Maker, that hath stretched forth the Heavens, and hast feared continually every day, because of the fury of the Oppressour, as if he were ready to destroy, and where is the fury of the Oppressour,* Isa. 51. 12, 13. This one Consideration and Faith in exercise is sufficient to stay the Soul against all discouragements and doubtings.

Fourthly, Is Christ that *brightness of the Fathers Glory, and express Image of his Person whose Throne is for ever,* Heb. 1. 3, 8. Hath he dignified man, and abased himself, in taking Mans Nature upon him, and not the Nature of Angels. *Heb.* 2. 16. Art thou amongst men, O Christian contemptible, as a Worm, and no Man: looked upon as the abject and of scouting of the Earth as was Christ? *Psalm.* 22. Why art thou cast down and disquieted, is not Christ thy Eldest Brother, hath he taken thy Nature on him for any other end than for thy comfort? *For that he himself hath suffered, being tempted he is able to succour those that are tempted.* Heb. 2. 18. Let therefore thy Condition in the World be never so despicable, lay thou hold on Christ as thy Sacrifice, be

comforted in this, *Though thou haſt lien amongſt the Pots, yet ſhalt thou be like a Dove, whoſe Wings are covered with Silver, and her Feathers with yellow Gold,* Pſal. 68. 13.

Fifthly, Is Chriſt thy King, who hath the Keys of Hell and Death, who can bind and no man looſe, and looſe and no man bind, *Rev.* 1. 18. What Priſon, Confinement, Reſtraint, or Power can keep thee out of his Hands, when his appointed time cometh, *That he will ſend his word and heal and looſe thee?* Pſalm 107. 16, 20. Rom. 8. 35, 38, 39.

Sixthly, Is Chriſt that bountiful Prince, who giveth gifts to Men, hath he abaſed himſelf to Death to make thee a King, *John* 1. 12. art thou in Poverty with *Lazarus*, and in thy own ſenſe, and humane appearance thy way is hid from God as in the foregoing place, nevertheleſs, remember his power and bounty, *He ſetteth the poor on high, and maketh them families like a Flock, the righteous ſhall ſee it and rejoice,* Pſalm 107. 41, 42. Yea remember his Promiſe, believe and be comforted in it, *I will give thee the treaſures of darkneſs and hidden riches of ſecret places,* Iſa: 45. 3. *Prove me now ſaith the Lord, if I will not open thee the Windows of Heaven, and pour you out a bleſſing that there ſhall not be room enough to receive it,* Mal. 3. 10. But above all whereas the Wicked and Rich of this World, receive their Conſolation in this Life, Woto you that are Rich for you have received your Conſolation, *Luke* 6. 24. Believers ſhall be Eternally happy, *And they ſhall be mine in that day, when I make up my Jewels, and I will ſpare him as a man ſpareth his own Son that ſerveth him, then ſhall ye return and diſcern between the Righteous and the Wicked, between him that ſerveth God, and him that ſerveth him not,* Mal. 3. 17, 18.

We have ſeen in the foregoing diſcourſe, the happy condition of man in his firſt Creation, and there-

after

after his unhappy and miserable estate by reason of sin, and also, and immediately preceeding this discourse, the Lords great clemency and free bounty to Man, by the Counsel of Heaven from all Eternity, in redeeming Man by a Covenant of free Love in Jesus Christ according to that Scripture, *O Israel thou hast destroyed thy self but in me is thy help*, Hosea 13. and 9. And as this great Salvation is by a Covenant with Jesus Christ, wherein he both undertakes for Man, and procures Mercies to Man, so there are duties incumbent to man on his part of the Covenant.

Although Man by his first and original sin, as hath been already shewn, hath disabled himself, that he is capable of no performance in himself, nevertheless Jesus Christ his surety undertakes for him, and he works and accomplisheth all these works in him.

These Conditions on Mans part are variously expressed in Scripture, *Moses* under the Law, tells the People of *Israel* their duty towards God, *And now O Israel, what doth the Lord thy God require of thee? but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God, with all thy Heart, and with all thy Soul, to keep the Commandments of the Lord, and his Statutes, which I command thee for thy good*, Deut. 10. 22, 23. The holy Prophet *Micah*, much to the same purpose, *he hath shewed thee, O Man what is good, and what doth the Lord require of thee but to do justly, love mercy, and walk humbly with thy God.* Mic. 6. 8.

The duty of Christians under the Gospel, and Believers under the Law are morally the same, the holy Apostle gives us in divers places the account of our duties under the Gospel. *Let us cleanse our selves from all filthiness of the Flesh, and of the Spirit, perfecting holiness in the fear of the Lord*, 2 Cor. 7. 1. And the same Apostle elsewhere, *For the Grace of God that bringeth Salvation, hath appeared to all Men, teaching*

us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present World, Titus 2. 11, 12.

These foregoing and other Scriptures, as well in the old, as new Testament, hold out to us, the material and substantial part of our duties, or conditions of the new Covenant on mans part; although grace and salvation, comes freely unto us, by the forbearance of God, and free love of Jesus Christ as is already shewen, nevertheless, it is but reasonable and just, that such precious mercies should be answered, with conditions on Mans part, and the rather, for that Man hath neither strength, power, nor capacity in himself to perform. But that as the Covenant is free, so grace to perform is freely given and obtained by Jesus Christ, *James* 1. 17. and all the performances of Christians, though never so exact, are but the returning to God what we received from him and though we may better our selves by these performances, and thereby render our selves more acceptable to God, nevertheless we do not at all profit God thereby, for what we can do to God in our Service and Worship is but our Duty, and brings him no advantage, according to Christs own Doctrine. *When ye shall have done all these things which are commanded you, say, we are unprofitable Servants, we have done that which was our duty to do*, Luke 17. 10.

As the holy Scriptures of the old and new testament, hold out to us the whole complex of Christian duties, which being so various, and collected from so many several Scriptures, and for the better attaining to the knowledge thereof, are to be reduced in order, under the several heads of the duties of the first and second Table, shall by the blessing of God be the subject of the ensuing Discourse. Before we proceed to examine the particular duties

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of Christians under this new Covenant, we shall by the way consider the great difference between the bounty and goodness of God to Repenting Sinners, and the bounty and goodness of man to one another, in which we shall find made good that Scripture, *As the Heavens are higher than the Earth, so are my thoughts higher than your thoughts, and my ways higher than your ways*, Isa. 55. 9.

We have discovered that the Lord Jesus Christ his bounty is such, that man by sin against God, having forfeited his first and happy estate in Paradise, and being therefore accursed and concluded under wrath, is freely restored by the Sacrifice of Christs Blood, and that all required of him in return of such mercies, is the due observance of Gods Commands in new obedience; and that towards mans performance, God in Christ Jesus, makes with him an everlasting Covenant, that he is their God and they his People, *That he will give them one Heart, and one Way, that they may fear him for ever for the good of them and their Children after them*, Jer. 32. 38, 39. 40. *and give them a new Spirit*, Ezek 11. 19 and *I will put my Spirit within you, and cause you to walk in my Statutes and ye shall keep my Commandments and do them*, Jer. 36. 27. By which we perceive that as the Lord requires duties on mans part, he affords to his people Strength and Grace to perform the duties Commanded, which other Benefactors, neither do, nor can do.

Secondly, The Lord gives power and authority to his people to call on him for a supply of such of his Graces, as are necessary for them to enable them to walk with him, Ezek 36. 37. *I will yet for this be inquired of the House of* Israel *to do it for them: seek and ye shall find, knock and it shall be opened*, &c. Mat. 7. 7, 8. and in that famous place, *Ask me of things to come concerning my Sons, and my Daughters, and the works of my hands command ye me*, Isa. 45. 11.

Thirdly, The Lord doth not only afford stock of

Grace by his Spirit, and gives a command to call for more ſupply, but he alſo rewards the right improvement of Grace with freſh Grace, *he will give Grace for Grace, and no good thing will he with-hold from thoſe that fear him. Then ſhall we know if we follow on to know the Lord*, Hoſ. 6. 3. and this is clear by the parable of the Talents, to ſuch as improved, more was given, and Eternal Life as a reward of their well-doing: but he that did not improve, what he had was taken from him, and he himſelf was thruſt into utter darkneſs, *Mat.* 25.

Fourthly, The Lord delighteth in mercy and not in the ſeverity of his Juſtice, and rather deſires ſinners ſhould repent and live, than periſh under his Wrath and Juſtice. *Caſt away all your tranſgreſſions, whereby you have tranſgreſſed, and make you a new Heart, and a new Spirit. for why will you dye O Houſe of* Iſrael, *for I have no pleaſure in the death of him that dieth, wherefore turn your ſelves and live*, Ezek. 18. 31, 32. *As I live ſaith the Lord, I have no pleaſure in the death of the wicked, but that the wicked turn from his way and live, turn ye, turn ye, for why will ye dye O Houſe of* Iſrael? *Ezek.* 33. 11.

We ſee in all theſe foregoing ſteps, the great deſire and zeal the Lord Jeſus Chriſt hath, for the good and converſion of ſinners, and averſation to their diſtruction; but on the other hand, we ſhall find the great prejudice, oppreſſion, and cruelty of men, againſt one another.

For firſt conſider any man as a benefactor to another, either in that caſe, where any man hath raiſed ſome to ſome degree of preferment or profit, either of meer good will or favour, and on taking a liking to him as his favourite, or for ſome good office done to him by another, makes him ſome grant to himſelf and his heirs, how frequently doth it happen that either the donor looſeth his fancy or forgets

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the good office to the donee in his own time? or like *Pharaoh* to the Posterity of *Joseph*, and thereby rests not till by some means or other, he brings his favourite into disgrace, and worms from him the grant with Ignominy, and leaves him in worse condition than he found him, or makes him the continual Butt of his displeasure, and exposeth him to the contempt of others, or if any condition be performable on the grant, makes the Grantee uneasy, and never at quiet until the grant be voided.

Secondly, If on the account of Charity or common course of dealing, one Neighbour or Friend happen on some pinching exigent, to supply the want of another, how frequently doth Pride upbraid the necessitous, and covetousness take these advantages, that what was lent is called and forced back, so unseasonably and in such rigid and hard terms, that the calling the thing back after such manner, is a greater prejudice, than the supply could be a service, and many are ruined on pretence of friendship in lending, when the event is pernicious, and the design appears to have been nothing but covetousness; let such persons consider the common duty of Charity, of lending without expectation of a return, according to Christs Doctrine, *Love ye your Enemies, and do good for evil, and lend hoping for nothing again, and your reward shall be great, and ye shall be the Children of the highest, for he is kind to the unthankful, and to the evil, be ye therefore merciful, as your heavenly Father is merciful*, Luke 6. 34, 35, 36. It were advisable such persons would consider, it's only Gods bounty, which makes one man in a worldly state to differ from another, *What hast thou O man, that thou hast not received? Every Good and every Perfect Gift cometh from the Father of Light*, Jam. 1. 17. *The Race is not to the Swift, nor the Battel to the Strong, but God raiseth up one and casteth down another.*

Let man in prosperity consider, it is only by the favour of God he standeth, *and he that thinketh he standeth let him take heed least he fall.* And remember what the Psalmist saith, *When thou Lord rebukest man for Iniquity, how dost thou make his beauty to consume like a Mothe?* Let him consider the Parable of *Dives* and *Lazarus*, Luke 16. 19. to the end, and the rich Husbandman in the Gospel, *Luke* 12. 16. to 22. Let him consider *Nebuchadnezzar*'s Fall from the height of Glory, to a Brutal State, *Dan.* 4.

Let such men remember they are of the same Family and extraction with the poorest, that they owe their Life, Being, and what they have to God, and are eternally lost, unless reconciled to God in Jesus Christ, and that all men by Nature are under Wrath, and Debtors to Gods Justice, and if he should prove a rigorous exactor who could stand before him? therefore they ought equally to have compassion on their Brethren. *Remember them that are in Bonds, as bound with them, and them which suffer adversity, as being your selves in the Body*, Hebrews 13. 3.

Let such remember the Parable of that cruel servant, whose Lord forgave to him his debt, but he dealing cruelly with his fellow Servant, his Lord fell on him, and made him irrecoverably miserable, *Mat.* 18. 23. to end; and these are Christ's own words, *so likewise shall my Heavenly Father do also unto you, if ye from your Hearts forgive not every one his Brother their Trespasses*, Mat. 18. 35.

It being so known a Truth, and fatal to Mankind, that all Men in *Adam* were concluded under Sin and Wrath, and that woful experience as well as Scripture teach us, That all men (except Christ) are frequently defiled with actual Transgressions; And that no man acquainted with himself can be ignorant of this truth, *Psal.* 51. 5. *Eph.* 2. 3. *Eccles.* 7. 20.

And

And that as all men in *Adam* are under the condemnation of Wrath and Justice, so the only way of Salvation is by Faith in Jesus Christ, *Romans* 5. 18, 19.

Now that all naturally are under the state of Sin, let us consider the duties incumbent for our recovery out of this condition. and these are chiefly five. First, Trace Man what he is in his Estate of Nature. Secondly, Let us set Original Sin before us as a Beacon. Thirdly, Study Mortification. Fourthly, Study Repentance. Fifthly, Search into the promises of God and believe them.

The first Duty is to trace Man from his beginning, of whom if we take a view, we will find him soon after his Creation to fall from his Original Righteousness, by breaking the command and eating the forbidden fruit, *And the Lord saw that the wickedness of Man was great in the Earth, and that every Imagination of his Heart was evil and only evil continually*, Gen. 6. 5, 7. And see how he is described by the Prophet. *The Heart of Man is deceitful and desperately wicked above all things, who can know it*, Jeremiah 17. 9.

See how Man is painted out in his natural defilement, *Thy Father was an Amorite, and thy Mother a Hittite as for thy Nativity, in the day that thou wast born, thy Navel was not cut, neither wast thou washed in Water to supple thee, thou wast not washed at all, nor salted at all, no Eye pitied thee, to do any of these things to thee, to have compassion on thee, but thou wast cast out on the open fields to the loathing of thy person, in the day thou wast born*, Ezek. 16. 3, 4, 5, &c. See more of this under the head of original Sin.

We are all as an unclean thing, all our unrighteousnesses are as filthy Rags, we do all fade away as a Leaf, and our Iniquities like a Wind have taken us away, Isa. 64. 6.

Behold

Behold I was ſhapen in Iniquity, and in Sin did my Mother conceive me, Pſal. 51. 5.

He is accurſed of God, for as many as are under the Law are under the Curſe, *For it is written, curſed is every Man which continueth not in every thing which is written in the Book of the Law to do them,* Gal. 3. 10. Deut. 27. 26.

Secondly, Set Original Sin as a Beacon before us, The uſe of a Beacon is to take directions how to ſteer a right Courſe, to avoid ſplitting on a Rock or danger, or upon Invaſion to avoid ſurprizal by Enemies, how great reaſon hath Man in remembring his loſt happineſs by ſin, to avoid ſplitting on that Rock again? Remember *Lots* Wife ſtruck up into a Pillar of Salt, for looking back to ſinful *Sodom*, Gen. 19. 26. The Paſſover was appointed to remember the *Iſraelites*. that the Lord by his Power had reſcued them from their Bondage in *Egypt*, Exod. 13. 3. The Prophet *Hoſea* in 7, 8, 9, 10, 11, 12, and 13. chapters of his Prophecies holds forth to us the natural and rebellious frame of Mans Spirit, which we ſhould always have under our Eyes.

The third Duty incumbent is Mortification of all ſins and corruptions, actual and habitual, of whatever quality or degree. And that

Firſt, by applying our ſelves to Chriſt by Prayer, *Waſh me and I ſhall be clean, purge me and I ſhall be whiter than Snow; create in me a clean Heart, and renew a right Spirit within me,* Iſa. 51. 7, 10. We being naturally defiled muſt be cleanſed by him, *For he is made to us Wiſdom, Righteouſneſs, Sanctification, and Redemption,* 1 Cor. 1. 30. of this more at large hereafter.

Secondly, Get a ſelf loathing for ſin, *we are all as an unclean thing, from the ſole of the foot to the top of the head,* and with holy *Job* abhor thy ſelf and repent

pent in Dust and Ashes, *Isa.* 1. 6. *ch.* 64. 6. *Job* 42. 6.

Thirdly, Get deep apprehensions of the Infinite and free love of God in Christ. And that first in his early Mercy of Mans Redemption, and Promise after Mans Fall, *it shall bruise thy head and thou shalt bruise his heel*, Gen. 3. 15. And admire his infinite goodness of free Mercy *When we were without strength, Christ in due time died for the ungodly. God so loved the World, that while we were yet Sinners and Enemies, Christ died for us*, Rom. 8. 5, 6, 9. This is that *Emmanuel* which was promised for Redemption of Sinners, *Isa.* 7. 14. *ch.* 11. 1. *ch.* 53. all.

The fourth Duty is Repentance, which is a Godly sorrow for sin not to be repented of, which according to the Apostles description hath these seven qualifications in it. 2 *Cor.* 7. 11.

First, *Carefulness*, which is an Impartial discovery, and searching into all the Thoughts and Actions, concealing none, nor conniving at any thing of Sin, though as dear as right Eye, or right Hand, *If thy right Hand offend cut it off, if the right Eye offend pull it out, it is profitable that one member perish rather than the whole Body. He that loveth Father, Brother, or Child, better than me, is not worthy of me, he that loseth his Life shall find it, and he that saveth his Life shall loose it, and he that taketh not up his Cross, and followeth not me, is not worthy of me*, Mat. 5. 29, 30. Mark 9. 44.

Secondly, *Clearing your selves*. That is, not only to part with what Lusts we please, and confessing what sins we are indifferent to part with, but searching and condemning our selves according to the ballance of the Sanctuary, *To the Law and to the Testimony*, not by the level of affection and interest, *Isa.* 8. 20.

A Third is *Indignation*, To hate every sin with an implacable prejudice, even to hearing, seeing, touching,

ing, handling, or any sort of communication or delight in sin, with an abhorence as infectious; can any touch Pitch and not be defiled? with aversion as an infectious Plague, jealous as of the Wiles of the Devil, as Intanglements and Fetters.

Fourthly, *Zeal*; With great anxiety, after a thorough discovery of every sin in its blackest dress, in its Nature, Root, Branches and Tendencies, zeal for full purging, and washing, not leaving Root or Branch of any Sin unmortified or subdued; without any tampering or listning to new affinities, or terms of reconciliation, or intricements, hotly and warmly pursuing every Sin, to utter death and destruction.

Fifthly, *Vehement desire*, Like one curious to paint to the Life, the Nature, Monstruous shape, and mischievous quality of every sin, as well in its offensiveness to, and detestableness with God, (*who is of purer Eyes than to behold Iniquity*) as in its pernitiousness to Man, exposing him to the wrath of God, and barring him from entring into the Heavenly Jerusalem, *where no unclean thing can enter in*, Rev. 21. 27. And as the only Enemy of Mans Eternal Happiness, and blasting with a Curse all his temporal enjoyments, and the disturber of the Peace of Mans Conscience, in a Communion with God, and diverts him from enjoying of God, in place of Lust and Sin.

The Sixth qualification, is *Fear*, Watching and Praying lest we enter into temptation, being always mindful that the subtile Enemy of our *Salvation, the Devil goeth about night and day, like a roaring Lion, seeking whom he may devour*, And therefore in watching *put on the whole Armour of God*, Eph. 6. 14, 15, 16. and watch over our Thoughts, Words, and Actions, having a continual Eye on the Enemy without, as a Sentry standing in view of the Enemies

mies Camp day and night, observing the voice of all Gods Providences and Dispensations, not putting the evil day far from us, but being on our watch with oyl in our Lamps, and our Lamps burning, knowing that the Bridegroom cometh as a Thief in the night, not knowing what hour he will come, and therefore to be always ready lest when he comes we sleep, and that the door of Mercy may not be shut on us for ever, *Mat* 24. 14.

The Seventh qualification of true Repentance, is *Revenge*, Holy revenge consisteth in a restless discovering of sin, and not only giving up all society with it, and entertainment of it, and contradicting or implacable prejudice and hatred to it, but also knowing that corruption and sin is such an insect, and that of venomous Nature, that every piece and crum will excite to a new Rebellion against God. And therefore by a holy revenge to give up every Sin and Lust, though never so dear, intirely to Divine Justice, as well to appease the Wrath of God, and avoid his Dishonour, as to secure our selves, from falling into disobedience and new rebellion, by tampering with the seditious deceit of Sin and Lust; Cast out the Bondwoman and her Son, *Gen.* 23. 10. *Be not again entangled with the Yoke of Bondage, walk in the Spirit, and ye shall not fulfil the Lusts of the Flesh, for the Flesh lusteth against the Spirit, and the Spirit against the Flesh, and they are contrary one to the other*, Rom. 5. 1, 16, 17, 24.

The next Duty incumbent to Man, in order to Eternal Life, is to search the Promises in Christ Jesus and believe them, all men are anxious to have good Titles to their Estates, and to know them; how much more ought Christians, to be solicitous for the knowledge of sacred Records, to insure their Interest of something with Christ. Christs Promises to his People, are either for things Spiritual or Temporal,

poral, first of things Spiritual, which may be considered under these three,

First, The free love of God, in sending Christ a Ransom for Sin.

Secondly, All suitable graces and spiritual blessings, given by God to the called according to his promise, *Rom.* 8. 28.

Thirdly, Eternal Life and Salvation given to all who believe in Jesus Christ.

As to the first, Scriptures are full of the Records, of Gods free love in redeeming Man by Jesus Christ, when Man was in no condition to make terms for himself, and that early instance of Gods compassion on Man when he had so soon fallen from his Integrity. *I will put enmity between thy Seed and her Seed, It shall bruise thy head and thou shalt bruise his heel,* Gen. 3. 15. Here is a clear promise of the Messiah, of victory over Sin and Satan. *And when we were without strength, in due time Christ died for us, and when we were yet sinners.* And that compassion of God, when Man was contemptible, and without help, and *no Eye pitied thee, to do these things to thee, and when I passed by, thy time was the time of Love, and I said to thee live, yea I said to thee live,* And that Evangelical Invitation, *Ho, every one that thirsteth, come to me, drink of the Waters of Life, buy wine, and milk, without money, and without price, come to me, and I will make your Souls live, and make an everlasting Covenant with you. Let the wicked forsake his wickedness, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, and he will abundantly pardon him,* Isa. 55. to 8.

This strain, constant current, and Ocean of free Love flows upon free terms, upon the most miserable, and without any terms, or expectation of any return from Man, but freely without recompence.

pence. *I am found of them that ſought me not, I am ſought of them that asked not for me*, Iſa. 65. 1, 2. From all which may be ſeen that great myſtery of the Love of God to Sinners, which paſſeth underſtanding.

The ſecond thing in ſpiritual bleſſings, is Gods furniſhing Believers with all ſuitable Graces, bleſſings, and Indowments, *And we know, that all things work together for good, to them that love God, who are called according to his purpoſe; for whom he did foreknow, them he alſo did Predeſtinate, to be conformed to the Image of his Son, He that ſpared not his own Son, but delivered him up for us all, how ſhall he not alſo with him freely give us all things?* Rom. 8. 28, 29, 32. *Eye hath not ſeen, neither hath Ear heard, nor hath it entred into the Heart of Man to conceive, (beſides thee O Lord) what great things he hath laid up for thoſe, who wait on him*, Iſa. 64. 4. *Ask and it ſhall be given, ſeek and ye ſhall find, whatſoever ye ask the Father in my name, believe ye have them, and they ſhall be given you*, Mat. 7. 7.

The laſt inſtance of divine bounty, is Eternal Life. *To them who by patient continuance and well doing ſeeketh for glory, and honour, eternal Life*, Rom. 2. 9. *When Chriſt who is our Life ſhall appear, then ſhall we alſo appear with him in glory*, Col. 3. 4. *God ſo loved the World, that he ſent his only Son, that whoſoever ſhould believe in him, ſhould not periſh, but have eternal Life*, Joh. 3. 16. *And the glory that thou gaveſt me I have given them, that they may be one as we are one, I in them, and thou in me, that the World may know, that thou haſt ſent me, and loved them, as thou haſt loved me*, Joh. 17. 22, 23. *Be thou faithful unto the end, and I will give thee the Crown of Life. To him that overcometh, I will give to ſit down in my Kingdom, even as I have overcome, and am ſat down with my Father in his Kingdom*, Revel. 3. 21.

The ſecond branch of Gods Promiſes, are of temporal

poral Mercies, or of Temporal and Spiritual mixed together, and these in Scripture are extended to all the exigencies of a Christians state or condition. As First in general afflictions, *In all their afflictions he was afflicted, and the Angel of his presence saved them, in his Mercy and in his pity he redeemed them, and bore them all the days of old*, Isa. 63. 9. *He shall give his Angels charge over thee, to keep thee in all thy ways, they shall bear thee up in their hands, lest thou dash thy foot against a stone*, Psalm 91, 11, 12.

Secondly, In all particular trials and afflictions, *When thou passest thorough the Waters I will be with thee, and thorough the Rivers they shall not overflow thee, when thou walkest thorough the Fire thou shalt not be burned, neither shall the flame come upon thee*, Isa. 43. 2. *And he shall call upon me, and I will answer him, I will be with him in trouble, I will deliver him, and honour him, with long life will I satisfy him, and shew him my Salvation*, Psal. 91. 15, 16.

Thirdly, His Promises in greatest extremity when left and forsaken of all Friends and Relations, *When my Father and my Mother forsake me, then the Lord will take me up*. Psal. 27. 10. *Can a Woman forsake her sucking Child, and not have Compassion on the fruit of her Womb, yea they may forget, yet will I not forget thee, behold I have graven thee upon the Palms of my hands, thy Walls are continually before me*, Isa. 49. 16, 17.

And he saw that there was no man, and wondered that there was no Intercessor, therefore his own Arm brought Salvation to him, and his fury upheld him, Isa. 63 5. *All thy lovers have forgotten thee, they seek thee not, for I have wounded thee with the wound of an Enemy, with the chastisement of a cruel one, for the multitude of thine Iniquities, because thy sins were increased, why cryest thou for thine affliction? thy sorrow is incurable, for the multitude of thine Iniquities, because thy sins were increased,*

creased, therefore all they that devour thee, shall be devoured, and all thy Adversaries every one of them shall go into Captivity, and they that spoil thee, shall be a spoil, and all that prey upon thee, shall be a prey, for I will restore health unto thee, and heal thee of thy wounds saith the Lord, because they have called thee an out-cast, saying, this is Zion *whom no Man looketh after,* Jer. 30. 14, 15, 16, 17.

Having thus viewed the manifold Promises of God to his People. Let us now consider the methods to be taken by repenting sinners under their afflictions which may be in this threefold Consideration.

First, Consider Sin as the cause of all Evil and of Afflictions.

Secondly, That all Afflictions are from God.

Thirdly, Consider Gods Intention and Purpose towards his People, by afflicting of them.

The first Consideration, is that sin, as it's the cause of all evil, is also the cause of affliction, no man is so insensible, but he finds the burthen of affliction, or should be so irrational as not to enquire into the causes thereof, so that if we do inquire into the first Chastisement which hapned to Man, to wit, his being shut out from Paradise, we will find the cause thereof to be his Rebellion, and Disobedience to God, in eating of the forbidden Fruit, and as we must acknowledge the Justice on Gods part, so all the Scriptures all along shew Sin to be the cause of Affliction, *Hear O Heavens, and hearken O Earth, for the Lord hath spoken, I have nourished and brought forth Children, and they have rebelled against me, the Ox knoweth his owner, and the Ass his Masters Crib, but* Israel *doth not know, my people do not consider, O sinful Nation, a People loaden with Iniquity, a seed of evil doers, Children that are*

corrupters, they have forsaken the Lord, they have provoked the Holy One of Israel *to anger, they are gone away backward, why should ye be stricken any more? ye will revolt more and more, the whole head is sick, the whole Heart is faint, from the sole of the foot to the top of the Head there is no soundness in it, but wounds and bruises and putrifying sores, they have not been closed, nor mollified with ointment; your Country is desolate, your Cities are burned with Fire, your Land Strangers devour in your presence, and it is desolate as overthrown by strangers,* Isa. 1. 2, to 8. *O Lord the hope of* Israel, *all that forsake thee shall be ashamed, and they that depart from thee shall be written in the dust, because they have forsaken thee the fountain of living Waters,* Jer. 17. 13. Where is the Bill of your Mothers Divorce, whom I have put away? behold for your Iniquities have you sold your selves; and for your transgressions is your Mother put away, *Isa.* 50. 1.

In the second place, We ought to consider that Affliction ariseth not out of the Dust, but directly or indirectly they are from God, is there any evil in the City that the Lord hath not done? *Job* 5. 6. You only have I known of all the Families of the Earth, therefore will I punish you, for all your *Iniquities*, Amos 3. 2, 3, to 7. Who gave *Jacob* to the spoil, or *Israel* to the Robbers, did not the Lord, he against whom we have sinned? for they would not walk in his ways, neither were they obedient to *his Laws*, Isa. 24. 24. I form Light and create Darkness I make Peace and create War, I the Lord do *all these things*, Isa. 45. 7. All thy lovers have forsaken thee, they seek thee not, for I have wounded thee with the wound of an Enemy, with the Chastisement of a cruel one, for the multitude of thy Iniquities, because thy sins were increased, I have done these things unto thee, *Jer.* 30. 14.

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The third conſideration, is what may be Gods purpoſe or intention in chaſtiſing his own People, which may be reſolved and comprehended in theſe five.

Firſt, To purge away their ſins.

Secondly, To invite his People to Repentance, by with-holding his Face by afflictions.

Thirdly, To diſtinguiſh between his Children and Baſtards.

Fourthly, To fix on their Hearts, the ſenſe of the emptineſs of humane enjoyments.

Fifthly, To poſſeſs them of the true opinion of Chriſts excellency above all things eſſe.

Firſt, It is to purify his People from ſin, *waſh you, make you clean, ceaſe to do evil, learn to do well, if ye be willing and obedient, ye ſhall eat the good of the Land, but if ye refuſe and rebel, ye ſhall be devoured by Fire, thy Silver is become droſs, thy Wine mixed with Water, ah I will eaſe me of my Adverſaries, and avenge me of my Enemies, I will turn my Hand upon thee and purely purge away thy droſs, and take away thy Tin,* Iſa. 1. to 26. By this therefore ſhall the Iniquity of *Jacob* be purged, and this is all the fruit to take away his Sin, when he taketh away all the Stones as Chalk-ſtones, *&c. Iſa.* 27. 9. I have refined thee, but not with Silver, I have *choſen thee in the furnace of affliction,* Iſa. 48. 10.

The ſecond Branch of Gods purpoſe in afflicting his People, is, to call his People to him by his withdrawing his countenance from them by afflictions, either on their Perſons or Subſtance. *I will go and return to my place until they* repent and ſeek my Face, in their afflictions they will ſeek me early, *Hoſ.* 5. 15. Therefore behold I will hedge up thy way with Thorns, and make a Wall that ſhe ſhall not find her Path, and ſhe ſhall follow after her Lovers and not overtake them, ſhe ſhall ſeek them, and

not find them, then shall she say I will return to my first Husband, for then was it better with me than now, *Hos.* 2. 6, to 10 Standing Waters stink, and Mettal not used or scoured corrupts, and as the Goldsmith by rubbing, filing, or fire, purifieth and cleanseth his chiefest Mettal, so the Lord by chastisements, exerciseth his People, and reclaims them from going astray from him, to carnal vanities. *Hos* 11 8, 9, 10.

The third Branch of Gods purpose of Afflictions upon his People, is to distinguish between his own peculiar People, and the Wicked, which are called Bastards. And that by a fatherly restraining their extravagancies by moderate correction. *Though I make a full end of all Nations whether I have scattered thee, yet I will not make a full end of thee, but I will correct thee in measure and not leave thee altogether unpunished,* Jer. 30. 11. *Whom the Lord loveth he Chasteth, and scourgeth every Son whom he receiveth, for if ye endure chastisement, God dealeth with you, as with Sons, for what son is he, whom the Father Chasteth not?* but if ye be without chastisement, whereof all are partakers, then are *ye Bastards and no Children, Heb.* 12. 6, 7, 8. Behold happy is the Man *whom God correcteth,* Job 5 17.

The Prodigal had never returned but for his Penury and Want, this is Gods chief means to reclaim his People, to hedge up their way with Thorns, *I will melt them and try them,* &c. *Hos.* 2. 6, 7, 14 *Jer* 9. 7.

The fourth reason of Gods purpose in chastising his people is to fix on their Hearts, the true belief of emptiness of humane enjoyments.

The Lord having a purpose to unite his People to himself, and finding their inclinations running after creature enjoyments, as cogenious with their natural Appetites, he draws them thence, not by necessity, or constraint, but in choice, by his chastisements

chastisements to fix on their senses and experience the emptiness of all humane enjoyments. And that by these two reasons.

First, They are not our own, but given or lent to us.

Secondly, They are certain troubles, and uncertain Comforts.

First, That Worldly and Earthly enjoyments, as well as Spiritual Mercies, are not ours, but all given to us, that all the enjoyments of this Life are but precarious from God, at his pleasure, to give and continue them with us, or us with them, is a truth, in experience without contradiction, and needs no proof, though there are Scripture proofs sufficient. Naked came I into the World and naked shall I return, the Lord gave, and the Lord hath taken away, blessed be the name of the Lord, *Job* 1. 21. We brought nothing into the World with us, and it is certain we shall carry nothing away with us, 1 *Tim.* 6. 7. And Christ saying to the Rich Man in the Gospel, thou fool this night thy Soul shall be required of thee, then whose shall all these things be that thou hast? *Luk.* 12. 19, 20.

Nay more, Man in his natural and intrinsick capacity, is of all Creatures the most weak impotent, helpless and miserable of himself, the Beasts of the Field can crawl, seek their food, supply themselves, but Man is so feeble, that unless help be administred to him at his Birth, and a long while after he must perish.

And this clearly appears from Scripture. *In the day thou wast born, thou wast not washed at all, nor swadled at all, thy navel was not cut, thou wast in thy blood cast out into the open Field, to the loathing of thy person, no Eye pittied thee, to do any of these things unto thee, and when I passed by, it was the time of love, and I said to thee live, when thou wast in thy blood*, Ezek. 16. 1, to 7.

This is the true and lively description of Man in his natural state and condition, whereby every Man hath cause of lowliness of mind, and no man hath cause to boast, glory, or claim any thing of his own, but to acknowledge, that all things even in temporals, are given to him of God.

The second thing whereby the Father of Life, and God of all Wisdom, teacheth his people to the low esteem and contempt of the World by their afflictions, is to instruct them that the things of this Life are uncertain comforts, and certain troubles, and this is manifest in all humane experience, in all ages, and all the train of enjoyments clearly demonstrate this.

If we take a view of all Worlds goods, and its excellency, as they are computed by the Apostle, *The Lust of the Eye, the Lust of the Flesh, and the Pride of Life*, 1 Joh. 2. 15, 16, 17. If we will branch them forth in the several particulars of honour, riches, health, friends, relations, and all the other pretended excellencies of humane Life or Enjoyments, and examine all the pretenders to these injoyments since the World began, we shall find none who have not experienced the uncertainty of these enjoyments, and the anxiety and trouble attending the having of them; of all the Men on Earth, none could lay a greater claim to enjoyments of all kinds, than could *Solomon*, let us see then, what account he gives thereof. *I was great and encreased* more than all that went before me, and whatsoever my Eyes desired I kept not from them, I with-held not my heart from any Joy, for my Heart rejoiced on all my labour, then I looked on all the works my hands had wrought, and behold all was vanity, and vexation of Spirit, and *there was no profit under the Sun*, Eccles. 1. 2. chap. 2. all.

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Let us see the experience of *David*, a Man in great honour, and in favour with God, *Thou hast made my days as an hands breadth, and mine age as nothing, before thee, every Man at his best estate is altogether vanity*. Psal. 39. 5, 6. *Surely every Man walketh in a vain shew, surely they are disquieted in vain, he heapeth up riches, and knoweth not who shall gather them*. Psal. 62. 9. *Surely Men of high degree are vanity, and men of low degree are a Lye, to be laid in the Ballance they are all together lighter than vanity*? Psal. 144. 4.

But this will be more palpable if we dissect the World or its enjoyments in its particulars.

First, Honour, secondly Wealth, thirdly Friends or Relations, fourthly Health or Strength, and we shall find uncertainty of enjoyment, anxiety, and trouble attending all and every of them.

First, Honour, As it is only the airy applause of Men, and depends on humane and vulgar esteem, how doth daily experience prove the instability thereof, all Ages see a Man in honour this day, and in disgrace the next, what uneasiness are men under, to support and continue the Idol of vain glory? Do Men stick at any acts of injustice, cruelty, tyranny, or oppression, to support their Dagon of Pride or vain glory? yea do not these Idolaters of vain glory, rather than outlive the slippery splendour of this World, with *Achitophel*, often become their own Murderers, at once ignominiously extinguish their life and honour? the too many instances of this kind, and the immediate foregoing Scriptures tell us, that of all things worldly honour and glory, is the most shadowy and fantastical folly of humane Life. *Man is like to vanity, his days are like a shadow that perisheth away. Man that is in honour is like the beast that perisheth*, Psalm 144. 4. Psalm 49. 12, 17.

Secondly, Riches are the second branch of hu-

mane enjoyments, and how uncertain they are, and what anxiety they bring upon a Man to acquire and keep them, none can pretend ignorance, who are indifferently conversant in the World.

See the account Christ gives thereof, *That it is easier for a Camel to go thorough the Eye of a Needle, than for a Rich Man to enter into the Kingdom of Heaven*, see for this the Parable of *Dives* and *Lazarus*, and the Fool in the Gospel, Mat. 19. 23. *Luke* 12, 19, 20. See the Apostle Pauls account of Riches: we brought nothing into this World with us, and we shall carry nothing out of it, but they that will be rich, fall into many temptations, and a snare, and many foolish and hurtful lusts, which draw Men into destruction and perdition, for the love of Money is the root of all evil, which while some coveted after, they have erred from the Faith, and pierced themselves thorough with many sorrows, 1 *Tim.* 6. 7, 8, 9.

The third branch of humane enjoyments is Friends or Relations, and although desireable Friends and Relations, be one of the greatest comforts of humane Life, yet how uncertain and deceitful this also proves, and often the greatest affliction, is evident; yea an injury from a stranger is comportable, when unkindness, or any ill office from a Relation, is a heart breaking affliction. *For it was not* an Enemy that reproached me, then I could have born it, neither was it he that hated me, that did magnify himself against me, then I could have hid my self from him, but it was thou a man, mine equal, my guide and my acquaintance, we took sweet Counsel together, *and walked unto the House of God in Company.* Psal. 55. 12, 13, 14. It was not only *Shimei* but *Absolom* who were unfaithful to *David*, and proved his greatest affliction, 2 *Sam.* 16. 5, to 13.

Job

Job found greater trouble from his three friends Impeachments of hypocrisy, and from his Wives tempting of him to curse God and dye, than from all his other trials, but this is the frequent case of Christ and his Saints, Christ was betrayed by one of his own Disciples, and *Paul* accused by false Brethren, and the Prophet *Micah* gives sufficient Caveat against relying on Friends or Relations. *Trust not in a Friend, put no confidence* in a guide, keep the Door of thy Lips, from the Wife that lieth in thy Bosom, for the Son dishonoureth the Father, and the Daughter riseth up against the Mother, and the Daughter in Law against the Mother in Law, and a Mans Enemies are those of his own House, *Mic.* 7. 5.

Hence we see, how the surest pretensions of humane enjoyments, are, and prove often as the rotten Reeds of *Egypt*, and not only fail such as lean to them, but most frequently splinter and gaul rather than comfort.

The fourth thing of humane enjoyments, is Mans Life, Health, and Strength, and how brittle this is all men can testifie. *When thou rebukest Man for his Iniquity*, thou makest his beauty to consume *like a Moth. It is appointed for all Men once to dye*, and what a Load is Man to himself? obnoxious to so many vicissitudes, composed of such different parts, and elements, that no man can keep a calm within himself, or can resist the assaults of God, and the exigence of his Lot, how many loathsome distempers is man exposed unto, by the natural Imbecillity of his Constitution?

And how irresistible are the Armies which invade him, in his Mind and Body, and how frail is Man if once God frown upon him, and what defense can he make, if the Armies of the Almighty assault him? what Man is he then, who can boast of any

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thing of his own, except Sin, Corruption, and Infirmities. *Therefore let not the wise man glory in his wisdom, nor the strong man in his strength, nor the rich man in his wealth, but he that glorieth, let him glory in this, That he knoweth me who exerciseth Righteousness, Justice, and Loving Kindness in the Earth, for in these things I do delight saith the Lord,* Jer. 9. 23, 24.

The fifth thing designed by Christ in afflicting his People, is to make them sensible of his own dignity and excellency, above all created enjoyments, and that in these six respects.

First, He is of himself, and all things else from him.

Secondly, He is infinite in Power.

Thirdly, Infinite in Wisdom.

Fourthly, Matchless in Beauty.

Fifthly, Of everlasting Continuance.

Sixthly, Conquerour over all Enemies.

First, If we do duly consider the value of objects, Reason and Interest will enduce the choice of the worthiest; and what can bar, but we must approve of Christ as the only choice, especially if we consider him, in all and every of these his incomparable excellencies, and as to the first Creator of all things, no Creature can hold proportion with the Creator, we must in our choice give the preheminence to Christ, he is *Alpha and Omega*, by him and for him were all things created, and by him all things subsist, he is of himself and all things else from him, *Rev.* 4. 11. *Col* 1. 15, 16, 17.

Secondly, He is Infinite in Being, Eternal, and Infinite in Power, *Who hath measured the Waters in the hollow of his hand, and meted out the Heavens with his Span, and comprehended the Dust of the Earth in a Measure, and weighed the Mountains in Scales, and the Hills in a Ballance, all the Nations of the Earth are as a drop of a Bucket, and are counted as the small Dust*

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of the Ballance, behold he taketh up the Hills as a very little thing, all Nations before him are as nothing, and they are counted to him leſs than nothing, and vanity. He is Lord of Lords, and King of Kings. And his dominion is without end or limitation of time, he is glorious in holineſs, fearful in praiſes doing wonders, Iſa. 40. 12, to 18. Pſalm 68. 17. Revelation 17. 14. Exod. 15. 11.

Thirdly, He is infinite in Wiſdom, *who hath directed the* Spirit of the Lord or being his Couſellour taught him? with whom took he Counſel, and who inſtructed him, and taught him the Path of Judgments and Knowledge, and ſhewed him the way of underſtanding? he is Prince of Peace, wonderful Counſellour the everlaſting Father, *Iſa.* 40. 13, 14. *Iſa.* 9. 6, 7. *chap.* 11. to 11.

Fourthly, He is matchleſs in Beauty, *He is the Roſe of* Sharon, *White and Ruddy, the choiceſt of ten thouſands,* His Head as the moſt fine Gold, his Locks are buſhy and black as a Raven, his Mouth is ſweet, yea he is altogether lovely, *Cant.* 2. 1. *Cant.* 5. 10, to 17.

Fifthly, He is of everlaſting continuance, all created Beings are either tainted with inherent, and natural defects, or imperfections: Riches canker and conſume, beauty faiſes with the complexion, friends, power, and humane glory, are *Solomons* vanities, and periſh in the uſing, or are cut off with time, but he made all things, and of his Kingdom there ſhall be no end, he is *Alpha* and *Omega*, Rev. 1. 8.

Sixthly, He is abſolute Soveraign and Conquerour of all Enemies, even of Death and the World, *be of good Comfort,* I have overcome the World, the Iſſues of Death belong to him, he hath the Keys of the Houſe of *David*, he can ſhut and no man open, he can open and no man ſhut, *I am he that liveth and*

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was dead, and behold I live for evermore and have the Keys of Hell and Death, Rev. 1. 8. chap. 5. 9.

The seventh reason why the Lord Jesus Christ, doth afflict and chastise his People, is to exercise their Faith and Patience, upon his Promises to them in their afflictions. It being the Lords way with his People, to afflict them to trials and confirmation, not to their destruction or overthrow, to chastise them in Measure, and not to leave them altogether unpunished, *for I am with thee saith the Lord to save thee*, Jer. 30. 11.

Though I make a full end of all Nations, whether I have scattered thee, yet will I not make a full end of thee, but will correct thee in measure, and not leave thee altogether unpunished. The Lord knoweth the complexion of his People, and therefore deals warily and gently with them, by his afflicting hand he intends not their destruction, but to frame them for Vessels of Love and Mercy, he intending they shall be the Temples of the Holy Ghost, he refines them and chuseth them in the Furnace of Affliction, to scoure off the natural and sinful uncleanness; And thus he deals in a tenderly and fatherly way. *Jer.* 48. 10. *chap.* 9. 7. *In measure when it shutteth forth, I will debate with it, he stayeth the rough wind in the day of his East-wind, and all his Billows do not blow at once*, Jer. 27. 7, 8, 9. He will not overcharge them, but proportions the Physick of Affliction to the strength he will give them. *No temptation hath befallen you but what is common to Men, the Lord is faithful who will not suffer you to be tempted above measure, but with every temptation will give an outgate, that ye may be able to bear it.* 1 Cor. 10 30. 2 Cor. 4. 17, 18. And therefore the Wise Physician of Souls, *who will not break a bruised Reed, nor quench a smoaking Flax.* Isa. 42. 3. To prevent the discouragement of the Christian Patient in their afflictions, affords them the Cordials of his

Infallible

Infallible Promiſes, to ſtay, ſupport, and uphold them, againſt the ſoureſt gripings of Temptations and Trials, which is his Fatherly Potion, that he meaſures to them in this Life. And theſe Promiſes are ſuited to all the Chriſtians Lot on this ſide of time, as well to their Spiritual State, Trials and Difficulties, as to that of the Temporary Troubles and Afflictions, *Iſa.* 11. all, *Iſa.* 61. 1, 2, 3.

And Firſt for their Spiritual ſtate in theſe three particulars.

Firſt, In Spiritual darkneſs and deſertion of Gods preſence, for their Cloudineſs in the ſenſe of Gods favour.

Secondly, Under the ſenſe or apprehenſions of greateſt Sins. And

Thirdly, Under repeated Sins or Relapſes.

Firſt, In Darkneſs and Soul Deſertion, as every throw or gripe to the diſeaſed, do diſcompoſe and aggravate, ſo much more, when afflictions, the Arrows of the Almighty are upon any, and that their Spiritual ſtate is clouded, and they have not the comfortable preſence of God, ſo as they are under fears, and darkneſs, that the Lord is not their Salvation, or cannot be ſatisfied that theſe Chaſtiſements are in Mercy, and not in Wrath, from the Hand of a Father, how is the Soul hurried, and curdled like a Cheeſe, and roars with *David* as diſtracted with terrours, *a wounded Spirit who can bear?* this of all conditions is the moſt anxious and comfortleſs, as on the other hand when the Countenance of a reconciled God in Chriſt Jeſus, looks thorough the deepeſt Cloud of Afflictions, the Soul rejoyceth in Tribulation. *Some will ſay who will ſhew us any good? but Lord lift thou up the Light of thy Countenance, which will make our Soul more joyful and more glad, than when their Corn and Wine encreaſe in great abundance.* Pſal. 4. 6, 7, 8. And in this doleful ſtate, the Lords

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Promiſes are rich and manifold. *Who is among you that feareth the Lord, and obeyeth the voice of his Servant, that walketh in darkneſs, and hath no light; let him truſt in the name of the Lord, and ſtay upon his God*, Iſa. 50. 10. *Unto the Righteous there ariſeth light in darkneſs*, Pſal. 112. 4. *Light is ſowed to the Righteous, and Joy to the Upright in Heart*, Pſal. 97. 11. *I am ſought of them that aſked not for me, I am found of them that ſought me not, I ſaid behold me, behold me, unto a Nation that was not called by my name, before they call I will anſwer, and while they are yet ſpeaking I will hear ſaith the Lord*, Iſa. 65. 1, 24. *Before ſhe travelled ſhe brought forth, before her pain came ſhe was delivered of a Man Child, and as ſoon as* Zion *Travelled ſhe brought forth her Children, ſhall I bring to the Birth, and not cauſe to bring forth, ſhall I cauſe to bring forth, and ſhut the Womb ſaith the Lord?* Iſa. 66. 7, 8, 9.

The great Phyſitian of Souls, like a juſt and wiſe Phyſitian, uſeth ordinary means in common Diſtempers, but in extremities and dangerous Diſtempers, Cordials and Rich and Choiceſt Medicines are not with held, when all ordinary helps fail, his ſpecial Love and Power manifeſts it ſelf, when we were helpleſs, yea Enemies, he brings ſuccour, comfort and relief, and makes with us an everlaſting Covenant, *Ezek.* 16. to 8. *Rom.* 5. 6, 7, 8.

Thus he ſheweth his Prerogative of curing, as well as his Love, when no other help appears, when my Father and my Mother forſake me, then the Lord ſhall take me up, *Pſal.* 27. 10. *Iſa.* 49. 15. *chap.* 63. 5.

The Sheepheard of *Iſrael*, is that tender hearted Phyſitian, who ſympathiſeth with his People, In all their Afflictions he was afflicted, and the Angel of his Preſence ſaved them. In his Love and his Pity he Redeemed them, and bore them all the days of old, *Iſa.* 63. 9. His compaſſion is great, his Bowels

Bowels yearn, and are turned for them, how shall I give thee up *Ephraim*, how shall I deliver thee *Israel*, how shall I make thee as *Adma*, how shall I set thee as *Zeboim*, my heart is turned within me, my repentings are kindled? *Hos.* 9. 8. Is *Ephraim* my dear Son, is he a pleasant Child? for since I spoke against him, I do earnestly remember him still, therefore my Bowels are troubled for him. I will surely have mercy upon him, saith the Lord, *Jer.* 31. 20. *Am I a God at hand and not a God afar off?* Jer. 22. 23. The Lord cannot forget his People, though the Cloud of darkest afflictions, may hinder their apprehensions of his love, and care of them, *I have even called thee by* thy name, though thou hast not known me, I am the Lord and there is none else besides me, I guarded thee, though thou hast not known me, I Form the Light and Create Darkness, I make peace and create evil, I the Lord do all *these things*, Isa. 45. 4, 5, 7. He healeth the broken in heart and bindeth up their wounds, wherefore although the pale and dark side of the Cross, should look grim upon the Christian, he is by Faith and Patience to look thorough the Cloud, to the Conquerours, and lay hold of him in his Promises; *though the Vision tarry*, wait for it, it will speak at last, and he that will come, shall come and will not tarry, *Hab.* 2. 3.

No Man did look thorough a paler Cloud than this Prophet, *Although the Fig-tree shall not blossom, neither shall fruit be in the Vine, though the labour of the Olive, and the Fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no Heard in the Stall, yet will I rejoice in the Lord, and joy in the God of my Salvation, the Lord is my strength, and he will make my Feet like Hinds Feet, and he will make me to walk upon my High Places*, Hab. 3. 17, 18, 19. The holy Prophet *Micah*, after he had viewed the folly

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of all humane expectations, weakneſs, and deceitfulneſs of friends, relations, and all other Men, puts his confidence alone in God, and thereby takes great courage and reſolution, and ſeems to make Inference of Faith, upon the view of humane varities. *Therefore I will look unto the Lord*, I will wait for the God of my Salvation, my God will hear me, rejoyce not againſt me O mine Enemy, when I fall I ſhall ariſe, when I ſit in darkneſs the Lord ſhall be a light unto me, He will bring me forth to the light, and I ſhall behold his Righteouſneſs, *Mic.* 7. 1, to 11.

The ſecond branch of Gods Promiſes to his People, is of his great Mercy. Love and Reconciliation under the greateſt Sins, the Lord doth not meaſure his diſpenſations as Men do their benevolences, by ſcanty meaſures, and do pardon leſſer and not greater offences, for that Sins of the deepeſt dye are no bar to his Mercy, *He came not to call the Righteous but Sinners to Repentance.* In the Language of his Mercy the whole need no Phyſitian, but the Sick, *Luke* 5. 31, 32. His Invitation is *look unto me and be you ſaved all the Ends of the Earth*, Iſa. 45. 22. *And come unto me all ye that labour and* are heavy loaden, and *I will give you reſt*, Mat. 11. 28.

My Thoughts are not as your Thoughts, neither your Ways my Way ſaith the Lord, for as the Heavens are higher than the Earth, ſo are my Thoughts higher than your Thoughts, &c Iſa. 55. 8, 9.

Come now let us reaſon together ſaith the Lord, though your ſins be as Scarlet, they ſhall be made white as Snow, though they be red like Crimſon, they ſhall be as Wool. If you be willing and obedient ye ſhall eat the good of the Land, but if ye refuſe and rebel, ye ſhall be devoured with fire, Iſa. 1. 18, 19 20.

Chriſt makes a free Market of Mercy, and puts no limitation to his bounty, but offers freely upon the

the Sinners acceptance by Faith and Repentance; *Ho, every one that thirsteth come* to the Waters, buy Milk, and Honey without price, &c. Isa. 55. 1, 2. his satisfaction is for all, and for all manner of Sins, upon Faith and Repentance. *God so loved the World that he gave his only begotten* Son, that whosoever should believe in him, should not die, but have eternal Life, *John* 3. 16, 17. Christs love is free, and respects not the greatness of Sin, but the sincerity of Faith and Repentance, yea, *When we were Enemies and without strength Christ died for us*, Rom. 5, 6, 7, 8.

Davids uncleanness and Murther of *Uriah* was no bar to Divine Mercy, 1 *King.* 21. 29. *Nebuchadnezzar* on Repentance found Mercy. *Dan.* 4. *Manasses* Idolatry, Witchcraft, and other great Abominations received Mercy on Repentance, and *When He* was in great affliction, he sought the Lord, and humbled himself greatly before the God of his Fathers, and Prayed unto him, and he was intreated of him, and heard his supplication, and brought him again to *Jerusalem*, and into his Kingdom, *Then* Manasseh *knew that the Lord he was God*, 2 Chron. 32. 12, 13.

Thirdly, His Promises upon Relapses, although it is ill complexion to sin after receipt of Mercies, as with the Dog to the Vomit, and the Sow to the Mire, yet Repentance in its due qualifications gives a rise to Mercy. The Lord had to do with the most stubborn People on the whole Earth, who revolted from God in most heinous manner. And yet how often did he renew his Mercies to them? the whole tract of the Israelites Life was Rebellion and Revolts, nevertheless he regarded their afflictions, when he heard their cry, see their backslidings and the Lords wonderfully renewed Mercies towards them, *Psal.* 106. *Psal.* 107. all.

The Lords wonderful free and early Mercies were eminently manifested to *Israel*, nevertheless, see their stupid revolt, and ingratitude, but they rebelled against him and converted all his kindness and mercies to the feeding of their lusts and abominations of Idolatry, *Ezek.* 16. from 15, to 37. Wherefore the Lord in his Justice sends them under severe punishments, to *verse* 60. and then the Lords anger is pacified towards them, and he remembers his Covenant with them, when they are ashamed of their sins and abominations, and return to the Lord by Repentance, to the end of the chapter. *That thou mayest remember, and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified towards thee, for all that thou hast done, saith the Lord.*

The Lords Ear is always open to the cry of a Penitent sinner, *The Lord is nigh to all that call upon him in Truth*, Psal. 145. 18. Repent and turn your selves from all your transgressions, so iniquity shall not be your ruine, why will you dye O House of *Israel*, for I have no pleasure in the Death of him that dieth saith the Lord, wherefore turn your selves and live, *Ezek.* 18. 25, to 33. *chap.* 26.

As the Lord doth exercise the Patience of his People, in Spiritual Promises for Spiritual things, so also to trust his Promises in reference to temporals, and these may be branched out in these two.

First, His Promises to the People of God in general, without reference to particular cases of suffering, and these comprehend God's complex or full purpose to his People.

Secondly, These Promises may relate to the several cases or exigence of Gods People.

First, For Gods Promises in general not relating to particular cases, the Scriptures are so full, that it's impossible to collect them, however we shall touch some

some of the most obvious, *In all their afflictions he was afflicted and the Angel of his Presence saved them in his Love and in his Pitty he remembred them, and carried them all the days of old*, Isa. 63. 9.

His Anger endureth but for a moment, sorrow may be at Evening, but Joy cometh in the morning, *Psal.* 30. 5. For thou Lord wilt bless the Righteous, with favour wilt thou compass him as with a Sheild, *Psal.* 5. 12. The Lord will be a refuge for the oppressed, a refuge in time of trouble, for they that know thy name will put their trust in thee, for thou hast not forsaken them that seek thee. *Psal.* 9. 9, 10. Though you have lyen among the Pots, yet shall ye be like a Dove, whose Wings are covered with Silver, and their Feathers with yellow Gold, *Psalm* 68. 13. For thou Lord wilt save the afflicted People, but wilt bring down high looks, he is a buckler to all those that trust in him, *Psal.* 18. 22, 30. unto the upright there ariseth light in darkness, surely he shall not be moved for ever, the righteous shall be in everlasting remembrance, he shall not be afraid of evil tidings, his Heart is fixed, trusting in the Lord, *Psal.* 112. 4, 6, 7. Alas for that day is great, there is none like it: it is the day of *Jacobs* troubles, but they shall be delivered out of them all, *Jer.* 30. 7. The Prophet *Isaiah* sets down in many places Gods universal care over his People. O *Israel* fear not for I have redeemed thee, I have called thee by thy name, thou art mine, when thou passest through the Waters I will be with thee, and through the Rivers they shall not overflow thee, when thou walkest thorough the Fire, thou shalt not be burned, neither shall the flames kindle upon thee, *Isa.* 43. all. The Lord will be a Sun and a Sheild, he will give Grace and Glory, and no good thing will he with-hold from them that walk uprightly, *Psal.* 84. 11. *Psal.* 86. 5, 13, 15. The holy Psalmist is full

of Prophetical Promiſes of Gods univerſal good to his People, he that dwelleth in the ſecret of the Moſt High, ſhall abide under the ſhadow of the Almighty, I will ſay of the Lord, he is my Refuge and my Fortreſs, my God in him will I truſt, ſurely he ſhall deliver thee from the ſnare of the Fowler, and from the noiſome Peſtilence, he ſhall cover thee with his Feathers, and under his Wings ſhalt thou truſt, his truth ſhall be thy ſhield and buckler, *Pſal.* 91. all.

And of the numerous and large Promiſes of God to his People, and of the Halcyon days of *Zion*, all the Prophets abound, for the Law ſhall go forth of *Zion*, and the word of the Lord from *Jeruſalem*, he ſhall judge many people, and the Nations afar off, and they ſhall beat their Swords into Ploughſhears, and their Spears into pruning hooks, Nation ſhall not lift up a Sword againſt Nation, neither ſhall they learn War any more, but they ſhall ſet down every man under his own Vine, and under his own Fig tree, and none ſhall make them afraid, for the Mouth of the Lord of Hoſts hath ſpoken it, I will aſſemble her that halteth, and her that is driven out, and her that I have afflicted, and I will make her that halted a Remnant, and her that was caſt far off, a ſtrong Nation. And the Lord ſhall reign over them in *Zion*, from henceforth and for ever, *thou* ſhalt go even to *Babylon*, and there thou ſhalt be delivered, there the Lord ſhall redeem thee from the hand of thine Enemies. Ariſe and threſh O Daughter of *Zion*, for I will make thy Horn Iron, and thy Hoofs Braſs, and thou ſhalt beat in pieces many People, and I will conſecrate their gain and their ſubſtance to the God of the whole Earth, *Mic.* 4. all. Awake, awake, ſtand up O *Jeruſalem*, which haſt drunk at the hand of the Lord, the Cup of his fury, thou haſt drunk the dregs

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of the Cup of trembling and thou haſt wrung them out, there is none to guide her amongſt all the Sons whom ſhe hath brought forth, neither is there any that taketh her by the hand of all the Sons whom ſhe hath brought up. theſe two things are come unto thee, who ſhall be ſorry for thee? deſolation, and deſtruction, the Famine and the Sword by whom ſhall I comfort thee? thy Sons have fainted, they lye at the head of all the Streets, they are full of the fury of the Lord thy God, therefore now hear this thou afflicted and drunken, but not with Wine. Thus ſaith the Lord the God, and thy God, that pleadeth the cauſe of his *People*, behold I have taken out of thy hand the cup of trembling, even the dregs of the Cup of my fury, thou ſhalt no more drink it again, but I will put it into the hands of them that afflicted thee, who have ſaid to thy Soul, bow down that we may go over, and thou haſt laid thy body as the ground, and as the ſtreet to them that went over, *Iſa.* 51. 17, to end.

Is *Ephraim* my dear Son, is he a pleaſant Child? for ſince I ſpoke againſt him, I do earneſtly remember him ſtill, my bowels are troubled for him, *Jer.* 31. 20. Thus ſaith the Lord, becauſe the Enemy hath ſaid againſt you, a hah! made you deſolate, and ſwallowed you up for a poſſeſſion, to the Heathen, and ye are taken up in the lips of talkers, and are in Infamy to the *People*, and are a prey and deriſion. I have ſpoken in my Jealouſie, and my fury, becauſe ye have born the reproach of the Heathen, ye ſhall ſhall ſhoot forth your branches, and yield your fruit, for behold I am for you, and ye ſhall be tilled and ſown, I will multiply you, and ſettle you after your old Eſtates, and I will do better to you than at your beginning, and ye ſhall know that I am the Lord, I will take you from among the Heathen whether I have driven you, and I will

bring you into your own Land, then will I ſprinkle you with clean Water, and you ſhall be clean from all your filthineſs, and from all your Idols. a new Heart alſo will I give you, and a new Spirit will I put within you, and I will take away the Stony Heart out of your Fleſh, and I will give you a Heart of Fleſh. and I will put my Spirit within you, and cauſe you to walk in my Statutes, and ye ſhall keep my Judgments and do them, *Ezek.* 36. all.

He that ſpared not his own Son, but freely gave him up to death for us all, how ſhall he not alſo with him freely give us all things? *Rom.* 8 31. to the end. I am perſuaded that neither Death nor Life, things preſent nor things to come, nor Principalities nor Powers, nor Height nor Depth, nor any other Creature, ſhall be able to ſeparate us from the Love of God which is in Chriſt Jeſus our Lord, *Rom.* 8. 31, to the end. Ask and it ſhall be given you, ſeek and ye ſhall find, knock and it ſhall be opened, for every one that asketh receiveth, and he that ſeeketh findeth, and to him that knocketh it ſhall be opened, *Mat.* 7. 9. Thou calledſt in trouble and I delivered thee, I anſwered thee in the ſecret place of Thunder, I proved thee at the Waters of *Meribah*, Exod. 17. 6. The People of God are his Temple and he dwells amongſt them, therefore he aſſiſts, comforts and protects them, *For ye are the Temple of the living God*, 2 Cor. 6. 16.

Know ye not your own ſelves, how that Chriſt is in you except you be reprobates, 2 Cor. 13. 5.

And are built upon the Prophets and Apoſtles, Jeſus Chriſt himſelf being the chief Corner Stone, in whom all the building, fitly framed together, groweth unto a Holy Temple in the Lord, in whom ye alſo are builded together for an habitation of God thorough the Spirit, Eph. 2. 20, 21, 22. *Chriſt is as a Sun over his Houſe, whoſe Houſe*

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we are, if we hold fast the confidence, and rejoycing in the hope unto the end, Heb. 3. 6. *Eye hath not seen, Ear hath not heard, neither hath it entered into the Heart of Man to conceive, (besides thee O Lord) what good he hath prepared, for those that wait on him,* 1 Cor. 2. 9.

The great Physitian of Souls hath not only offered his temporal Mercies in general afflictions, but also hath proportionate his Promises to the particular Cases and Conditions of his People in their afflictions, which may be chiefly in these.

First, Under Sickness, Weakness, or Infirmities of Old Age.

Secondly, In Poverty, Want or Oppression.

Thirdly, Under Captivity, Restraint or Imprisonment.

Fourthly, Under Revilings, Reproaches or Slanders.

Fifthly, Under unkindness, or forsaking from Friends or Relations.

First, In *Sickness or Weakness*, As it is Christs own saying in another sense, *what hath a Man profited if he gain the whole World and loose his own Soul?* So it may be said, what comfort can a Man have of Honour, Friends, Riches, and all other enjoyments of the World, when by Sickness, Infirmity, or natural Decay and Weakness, he is not able to find a relish of these Enjoyments, his Palate is so out of order, that all are insipid and tastless to him; And as its said by Christ, *What shall a Man give in exchange for his Soul*; what will not the greatest Misers the Lovers of Honour, or Wealth, give to ease the gnawing pains of a lingering and loathsome Disease, when by sickness or pain all the Channels of Comfort are stopt, and a Man can have no breathing, but is tortured and racked by fainting fits, or tearing pains, how cheap would he sell all his pretensions to breath freely, and be eased of his Pains and Sick-

ness, which drain all the Faculties from the Sensor Use of any other enjoyments. And how miserable is the richest, wisest, most honourable, and best related, when the Heart is stunned with faintings, and the body with torturing pains. nevertheless, this is the Christians comfort, that there is *Balm in* Gilead, *and a Physitian in* Israel, and one who not for filthy lucre, but one who of free love, hath not only promised to cure them, but also never to leave, nor forsake them; *Heb.* 13.5. *Am I a God at hand and not afar off, he is present when trouble is near*, Jer. 23.23. *Behold I will bring it health and cure, I will cure them and will reveal unto them the abundance of Peace and Truth, I will restore health unto thee, I will heal thee of thy wounds, because they call thee an outcast, saying this is* Zion, *whom no Man seeketh after*, Jer. 30.17. *Which are born by me from the Belly, which are carried from the Womb, even to your old Age, I am he, even to your hoar hairs will I carry them, I have made and I will bear, even I will carry and I will deliver you*, Isa. 46.3.

He alone hath that universal Medicine, who hath the Keys of Hell and Death, and none can rescue out of his Hands, of this *David* in his Affliction and Decay of Strength, being sensible applieth himself to the proper Physitian. I am a Wonder unto many, but thou art my strong refuge cast me not off in time of Old Age, forsake me not when Strength faileth, now when I am Old and Gray headed forsake me not, *Psal.* 71.7,18. I have seen his Ways I will heal him, I will restore Comforters unto his Mourners. I create the fruit of the Lips Peace, Peace to him that is afar off, and to him that is near, saith the Lord, and I will heal him, *Isa.* 57.18, 19. He maketh sore, and bindeth up, he woundeth and his Hands make whole, *Job* 5.18. Come and let us return unto the Lord, he hath torn, and he

he will heal, he hath smitten, and he will bind us up, after two days he will revive us, in the third day he will raise us up, and we shall live in his sight, *Hos.* 6. 1, 2. Behold the Eye of the Lord is upon them that fear him, and hope in his Mercy, to deliver the Soul from Death, and keep them alive from famine, *Psal.* 33. 18, 19. The Lord will strengthen him upon the Bed of languishing, thou wilt make all his Bed in Sickness, *Psal.* 41. 3. They cry unto the Lord in their trouble, he saved them out of their distresses, he sent his Word and healed them, and delivered them from their destructions, *Psal.* 107. 19, 20.

Secondly, In *Imprisonment*, As all Afflictions for the time, are grievous and not joyous, Restraint or Imprisonment wants not its aggravations, for that it restrains a Man from that freedom of Nature in converse, which is most desirable by Man, as the Philosopher defines him to be a sociable Creature, It restrains him from the Comfort of such in whom he delights, Relations, Friends, and Acquaintance, It deprives him of the Improvement of his Talent, for Religion, or Vertue, for God, his own Family and Common-wealth. It abridgeth his Comfort in other Enjoyments, It lessens health, creates sickness, and oppresseth the vitals, often to fatal effects, and here in this House of Darkness, the Lord appears to support his *People* by manifold *Promises*, either of deliverance, or his strength and presence, to comfort and uphold them, and often to both, He *is King of Kings* and Lord of Lords, and all power is given to him, in Heaven and in Earth, he hath the Keys of Hell and Death, he openeth and no man shuts, and he shutteth and no man openeth, *Rev.* 1. 18.

He executeth Judgment for the oppressed, who giveth food to the hungry, the Lord looseth the Prisoner,

Prisoner, *Psal.* 146. 7. The Lord upholdeth all that fall and raiseth up all that be bowed down, *Psal.* 145. 14. He made them to be pitied of those that carried them away Captives, *Psal.* 107. 10. Then they cried unto the Lord, and he delivered them out of their distresses, such as sit in darkness, and in the shadow of Death, being bound in Afflictions & Irons, he brought them out of Darkness and the Shadow of Death, and broke their Bonds asunder, he sent his Word and healed them, and delivered them from their destructions, *Psal.* 107. 6, 10, 14, 20. The Lord heareth the Poor and despiseth not the Prisoners, *Psal.* 69. 33. Thus saith the Lord, I will bring again the Captivity of *Jacobs* Tents, and have mercy on his dwelling place, and the City shall be built upon her own heap, and the Pallace shall remain after the manner thereof, Behold I will bring them from the North Country, and they shall come, with weeping and with supplication will I lead them, I will cause them to walk by the Rivers of Waters, by a straight way, wherein they shall not stumble, for I am a Father to *Israel*, and *Ephraim* is my first born, he that scattered *Israel*, will gather him as a Shepherd doth his Flock, for the Lord hath redeemed *Israel*, and ransomed him from him that was stronger than he, *Jer.* 30. 18. A Voice was heard in *Rama*, Lamentation and bitter weeping, *Rachel* weeping for her Children, refusing to be comforted, because they were not, thus saith the Lord refrain thy Voice from Weeping, and thine Eyes from Tears, for thy Work shall be rewarded, and they shall come again from the Land of the Enemy, there is hope in thine end, that they shall come again to their own Borders, *Jer.* 31. 8. to 23. And the Heathen shall know that the House of *Israel* went into Captivity, because they trespassed against me, therefore hid I my Face from them, therefore thus saith the Lord,

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now will I bring again the Captivity of *Jacob*; and have mercy upon the whole House of *Israel*, I will be jealous for my Holy Name, after that they have born their shame, and all their trespasses, that they have trespassed against me, when they dwelt safely in their own Land, and none made them afraid. And I am Sanctified of them, in the sight of many Nations. Then shall they know, that I am the Lord their God, which caused them to be led into Captivity, among the Heathen, but I have gathered them into their own Land; and have left none of them any more there, neither will I hide my Face any more from them, for I have poured out my Spirit upon the House of *Israel*, Ezekiel 29. 23, *&c.*

Behold I will gather them out of all Nations, and all Countries whether I have driven them, in mine anger and in my fury, and in great wrath, and will bring them again to this place, and will cause them to dwell safely, and they shall be my People and I will be their God; and I will give them one Heart and one Way, that they may fear me, for the good of them and their Children after them: Yea I will rejoice over them to do them good, and I will most assuredly plant them in this Land, with my whole Heart, and with my whole Soul, for as I have brought all this great evil upon this People, so will I bring upon them all the good that I have promised them, *Jer.* 32. 37, to end.

Turn ye to the strong hold, ye Prisoners of hope, even to day, do I declare unto you, that I will render double unto you, they shall be as the Stones of a Crown lifted up, as an Ensign upon his Land, for how great is his goodness, how great is his beauty, Corn shall make the Young Men chearful and the new Wine Maids, *Zach.* 9. 12, to the end.

Thus

Thus saith the Lord after seventy years be accomplished at *Babilon* I will visit you, and perform my good words towards you, and cause you to return to this place, for I know the Thoughts that I think towards you, Thoughts of Peace and not of Evil, to give you an expected end: you shall call on me, go and pray, and I will hearken unto you, ye shall seek me, and find me, when ye seek me with all your Heart, I will be found of you, and turn away your Captivity, and gather you from all the Nations, and all places whither I have driven you, and bring you again to the place, whence I caused you to be driven away Captive, *Jer.* 29. 10, to 15.

And the ransomed of the Lord shall return to *Zion*, with everlasting Songs and Joy upon their Heads, they shall obtain Joy and Gladness, and Sorrow and Sighing shall fly away, *Isa.* 39. 10. That thou may'st say to the Prisoners go forth, to them that are in darkness shew your selves, the Captives of the mighty shall be taken away, and the Prey of the terrible shall be taken away *Isa.* 49. 5, 25, 26. read *Isaiah* 52. to 7. and *Psal.* 102. 19, and *Isa.* 20. God setteth the solitary in Families, and bringeth out those that are bound with Chains, but rebellious are in a dry Land. As we see from the foregoing Scriptures the manifold Promises of God for the delivery of his Prisoners of hope, the same instruct us also of the Lords great Power and goodness in his delivering of his People in these respects.

First, By giving to them a more lively appearance, and discovery of himself, under their confinement, than formerly, and affords them more patience and courage to bear their Afflictions and Confinements, Prisons or places of Retirement, and as at all times, we should examine our cases as to peace with God, and seeing all afflictions are from God and Confinements especially, for the good of such

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as wait on him, we ought in Prison Houses to search our Hearts, and try our Ways, and seek out the Causes of Gods so dealing with us, and by this means, he maketh the darkest Prisons the happiest Lodgings, by the effects it works on such as therein walk with God and seek reconciliation with him in Jesus Christ, we see what clear revelations *Jeremiah* had, when shut up in closest Prisons and Dungeons, and with what undaunted Zeal and Courage for God he delivers the Message of God, when he was most severely dealt with, being supported by God against all discouragements, see *Jeremiah* 32. 2. and 3. *chap.* 33. and 1. *ch.* 37. 16. *ch.* 38. 4. 5, and 6. *chap.* 39. 16, 17, 18. *ch.* 42. 10.

See the constancy of Zeal and Courage of the three Children, when they knew the Law against them was irrepealable, *Be it known to the oh King, we will not obey thee, nor worship the Image which thou hast set up*, Dan. 3. 16, 17, 18.

How did *Peter* filled with the Holy Ghost, being in Prison, maintain the Cause of Christ, when being forbid to Preach any more in the Name of Christ, thus reasoned, *Whether it be better to obey God or Man, judge ye*, for we cannot but speak the things that we have seen *and heard*, Acts 4. 3, 9. How joyful and chearful were *Paul* and *Sylas* in Prison, after they had been soundly whipt, for Preaching in the Name of Jesus, by Praying and Singing of Psalms in the hearing of other Prisoners, how are all the Books of the Histories of the Christians Persecutions, as well under Heathenish as Roman Tyranny, full of the chearfulness of Christians in their Imprisonment for Truth, so as many have been offered their Lives, who rather did chuse to suffer Death, than to live and be under greater Temptation.

Secondly, By making Enemies Mediators for his People, and Instruments of their Deliverance, the Lord

Lord put it in the Heart of *Cyrus* King of *Babylon*, whose Anceſtours had kept the Iſraelites Captive ſeventy years, to ſend them back to *Jeruſalem*, with Inſtructions to rebuild the Temple at his Charge, and reſtored to them the Veſſels took out of the Temple. *Jeremiah* was enlarged and delivered by the King of *Babylon*, when he was impriſoned by his own Native Prince, *Jer.* 39. 11, 12, 15. *Paul* and *Sylas* were brought out of Priſon by the ſame perſons by whom they were ſhut up, and the Jailor waſhed their wounds and entertained them in Priſon, *Act.* 16. 26.

Thirdly, By delivering of his People by his own immediate Hand, *And the Angel of the Lord opened the Priſon Doors, and brought them forth, and ſaid to them go forth, and preach to all People the words of this Life*, Act. 12. 13. The ſame Apoſtle alſo delivered by an Angel, the Doors and Iron Gates opening of themſelves. and his Chains falling off, and he and *Sylas* delivered by an Earth-quake, all which ſhew the Lords ſpecial care over his Priſoners of Hope, which invites all ſuch to a patient waiting on God, *Believing the Viſion is for an appointed time, and he that ſhall come, will come, and will not tarry. He made them to be pitied of thoſe that carried them captive*, Pſ. 106. 46.

The third caſe wherein Gods Promiſes do ſupport his People is *Poverty*, of which the Scriptures abound, the Holy Jeſus who is truth it ſelf tells us, *That Man liveth not by Bread alone, but by every Word that proceedeth out of the Mouth of God*, Mat. 4. 4. And that his ſpecial Providence and care is the only ſupply of his People, as he careth for the Lillies provides for the Ravens and Sparrows. ſo taketh he care of his People; however the Lords Promiſes to his People in Poverty are large. *When the Poor and needy ſeeketh Water, and there is none, and their Tongue fail-*

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eth for thirſt, I the Lord will hear them, the God of Iſrael *will not forſake them, I will open Rivers in high places, and fountains in the midſt of the valleys, I will make the Wilderneſs a Pool of Water, and the dry Land ſprings of Water,* Iſa. 41. 17, 18.

I will give thee the Treaſures of Darkneſs, and hidden Riches of Secret Places, that thou mayeſt know, that I the Lord, which call thee by thy name am the God of Iſrael, *Iſa.* 45. 3. *Ho every one that thirſteth, come ye to the Waters, and he that hath no money, come ye, buy and eat, without money, and without price,* Iſa. 55. 1, 2. *The Lord ſhall guide thee continually, and ſatisfy thy Soul in drouth, and make Fat thy Bones, and thou ſhalt be like a Watered Garden, and like a Spring of Water, whoſe Waters fail not,* Iſa. 58. 11.

Though Poverty pincheth, and Straights are ſore Trials, yet conſider and believe Gods Providence and Care of his People at all times, either in ſupplying their wants in his own time and way, or bleſſing what they have, and increaſing a little to a great deal.

Firſt, In ſupplying their wants, ſee the Lords ſupply of *Iſhmael*, when his Mother laid him out of her ſight, not willing to ſee him dye for want of Drink. *Gen.* 21. 16, to 21.

The Lords feeding his People with Manna for Bread, and Quales for Fleſh from Heaven, *Exod.* 16. The Lords making Water to ariſe out of the Jawbone of an Aſs, to preſerve *Sampſon*'s Life, *Jud.* 15. 9. The Lords feeding of *Eliſha* by ſending of food to him by a Raven, 1 *Kin.* 17. The Lords wonderful relieving the City of *Samaria*, ſtrongly beſieged and oppreſt with Famine, when Women did eat their own Children, and in one Night brought it great plenty by his wonderful Providence, 2 *Kin.* 7. all.

Secondly,

Secondly, By blessing and encreasing a little to a great deal, *The little that a Righteous Man hath, is better than the Riches of many wicked*, Psal. 37. 16. The wonderful encreasing of the Widow of *Sarepta's* Oil, and Barrel of Meal, to the feeding her self, her Son, and the Prophet *Elisha* many days, when she thought to have starved for want, 1 *Kin.* 19. The Lords preserving *Elisha*, forty days and forty nights, by two single Meals, 1 *Kin.* 19. The Lords making a small quantity of Oil to encrease to many Barrels, and thereby relieved the Widows two Sons, who were to have been sold for the payment of their Fathers debt, 2 *Kin.* 4 all. The Lord Jesus Christ his feeding of five thousand Men, besides Women and Children, with five Loaves and two small Fishes, and after all were satisfied twelve Baskets full of Fragments were taken up, *Mark* 6. 42, 43, 44.

And to conclude this point, see what Omnipotency saith, *Prove me now saith the Lord, if I will not open the Windows of Heaven, and pour out a Blessing, that you shall not have room to receive it*, Malachy 3. 10.

Fourthly, The fourth Affliction or Trial of Christians, in which God assisteth his People by his Promises, is the *unkindness, unnaturality or changeableness of friends*, as this is a great trial, yet it is the frequent Lot of Christians, Christ the Lord of Glory was not only forsaken of his Friends, but also betrayed by one of his own Disciples, *Job* was charged with Hypocrisy by his three Friends, and tempted by his Wife to Curse God.

David had his Throne Usurped by his own Son, and his Wives defiled by him in the sight of the Sun, *Moses* was accused of usurpation by his Brother *Aaron*, and Sister *Miriam*, Numb 11. 4. and daily experience proveth, that a Mans Enemies are those of his own House, however the Lords Promises for Comfort

and

and Support of his People under this Trial, are many and almoſt numberleſs.

See that early Mercy of God to the Church as repreſenting the ſtate of all men by Nature, in that often repeated place, No Eye pittied thee, to do any of theſe things to thee, nevertheleſs, he proves that kind *Samaritan* who takes pity and care, when the Prieſt and Levite, whoſe profeſſion was to ſhew Charity, paſſed by without Pitty or Care, and ſufficiently provides for the poor wounded Man. *Luke* 10. 30, to 39.

See the Pſalmiſts Caſe, Thou haſt put away my acquaintance far from me, thou haſt made me an abomination to them. I am ſhut up, I cannot come forth, I am afflicted from my Youth, and ready to dye, while I ſuffer thy Terrours I am diſtracted, *Pſal.* 88. 8, 15, 18. We are become a reproach to our Neighbours, a ſcorn and a deriſion to them that are about us, I am become a ſtranger to my Brethren, an alien to my Mothers Children, *Pſal.* 69. 8.

See the Apoſtles Caſe, At my firſt anſwer, no man ſtood by me, but all Men forſook me, nevertheleſs the Lord ſtood with me and ſtrengthned me, 2 *Tim* 4. 16, 17.

Conſider the Churches ſtate, there is none to plead thy cauſe, all thy lovers have forgotten thee, they ſeek thee not, in which we ſee the height of unkindneſs, of unnaturality of Relations, but conſider in that ſame and often repeated place, The Lords wonderful kindneſs, therefore all they that devour thee ſhall be devoured and all thy Adverſaries every one of them ſhall go into Captivity, for I will reſtore health unto thee and heal thee of thy wounds, *Jer.* 30. 11, to 18. One ſhall ſay unto him, what are theſe wounds in thy hands? and he ſhall anſwer, thoſe which I have received in the houſe of my Friend, *Zech.* 13. 6.

See the Churches state, and what advice the Prophet giveth unto her, upon the consideration of the unfaithfulness of Friends: Trust not in a Friend, put no confidence in a Guide, keep the Doors of thy Mouth, from the Wife that lieth in thy Bosom, for the Son dishonoureth the Father, and the Daughter riseth up against the Mother, and the Daughter in Law against the Mother in Law, and a Mans Enemies are those of his own House. *Mic.* 7. 5, 6, 7. The Church in the Prophet *Isaiah*'s time was under contempt, reproach, and forsaken of friends, but yet he comforts her with great assurances of Gods everlasting favour, fear not for thou shalt not be ashamed, thou shalt forget the shame of thy Youth, and not remember the reproach of thy Widow-hood any more, for thy Maker is thy Husband, the Lord of *Hosts* is his Name, and thy Redeemer, the holy one of *Israel*, for the Lord hath called thee as a Woman forlaken and grieved in Spirit, a Wife of Youth, when thou wast refused, for a little moment have I forsaken thee, but with great Mercy will I gather thee, in a little wrath I hid my Face from thee, for a moment, but with everlasting kindness will I have mercy upon thee, saith the Lord, *Isa.* 54. 5, 6, 7, 8. And farther when all help failes and no appearance of any hope, then the Lord Interposeth, I looked and there was none to help, I wondered that there was none to uphold, therefore mine own arm brought Salvation and my Fury it upheld me, *Isa.* 63. 5. This also was *Davids* case, I looked on my Right Hand, and beheld, but there was no man would know me, refuge failed me, no man careth for my Soul, *Psal.* 142. 4.

This also was the great case of the Church, wherein the Lord interposeth with his great deliverance, but *Sion* said, the Lord hath forsaken me, my God hath forgotten me, but behold the Lords Fatherly

answer

answer, exceeding all the compassion of Women, *Can a Woman forsake her sucking Child, that she should not have compassion on the Son of her Womb? she may forget, but I cannot forget thee, saith the Lord, I have graven thee upon the Palms of my hands, thy Walls are continually before me, thy Children shall make haste, thy destroyers and they that made thee waste shall go forth of thee,* Isa. 49. 14, to 18. *Behold the lamentable state of the Church, wherein she complains all her friends have dealt treacherously with her, and not only forsaken her, but become her Enemies,* Lam. 1. all.

The fifth instance of Gods kindness to his People, is when *under great reproaches*, as a good name is better than Gold and Pretious ointment, nevertheless the holiest and most innocent of Gods People, have been exposed unto, and are obnoxious to slanders, revilings and reproaches from the worst of Men.

Christ the Lord of Glory, was called a Winebibber, a Drunkard, a friend to Publicanes and Sinners, and charged with having a Devil, and being a Charmer by *Beelzebub* the Prince of Devils, and at his Death, was reviled as a deceiver, and they that passed by railed on him, thou that saveest others come down from the Cross and save thy self, he that saved others, himself he cannot save. *Mat.* 15. 29, 30, 31. *Luke.* 7. 33, 34. *ch.* 11. 15.

The Apostles were called rebellious turners of the World upside down, stirrers up of the People and Inventers of new doctrine. How was *David* reviled and reproached by *Shimei*? Come out thou bloody Man, the Lord hath returned on thee all the blood of the House of *Saul*, and thou art taken in thy mischief, because thou art a bloody Man, 2 *Sam.* 16. 6, 7, 8.

I was a reproach amongst all mine Enemies, especially to my Neighbours, and a fear to mine acquantance, they that did see me fled from me, I am forgotten as a dead man out of mind, I am

like a broken Veſſel, I have heard the ſlanders of many, fear was on every ſide, while they took Council together againſt me, they deviſed to take away my Life, but I truſted to thee O Lord, and ſaid thou art my God, *Pſal.* 31. 11, 12, 13, 14, 20. Falſe Witneſſes roſe up againſt me, they laid to my charge things I knew not, they rewarded me evil for my good to the ſpoiling of my Soul, in my adverſity, they rejoiced and gathered themſelves together, yea the Abjects gathered themſelves together againſt me, and I knew it not, they did tear me and ceaſed not, with Hypocritical mockers at Feaſts, they gnaſhed upon me with their Teeth, yea they opened their mouth wide againſt me, and ſaid, a ha! a ha! our eyes have ſeen it, *Pſal.* 35. 11, to 22. My lovers and my friends ſtood aloof from my ſore, my kinſmen ſtood afar off, they alſo that ſeek after my Soul, lay Snares for me, and they that ſeek my hurt ſpeak miſchievous things againſt me, and imagine deceit all the day long, but my Enemies are lively and they are ſtrong, and they that hate me wrongfully are multiplied, they alſo that render evil for good are mine Adverſaries, *Pſal.* 38. 11, to 21.

Mine Enemies ſpeak evil of me, when ſhall he die, if he come to ſee me, he ſpeaketh vanity, he gathereth iniquity to it ſelf, and when he goeth away he telleth it, all that hate me whiſper together againſt me, they did deviſe my hurt, now that he lieth down he ſhall riſe no more, yea mine own familiar friend in whom I truſted, who did eat of my bread, did lift up his heel againſt me, *Pſal.* 41. 5, to 9.

Moſes the humble and meekeſt of Men, was charged with ambition and aſſuming of Arbitrary Power, even by his Brother *Aaron* and Siſter *Miriam*, *Thou takeſt too much upon thee, hath the Lord ſpoken by* Moſes only,

only, hath he not ſpoken by us alſo? Numb. 12. 1, 2. This alſo was Chriſts Lot, *My Brethren have dealt deceitfully with me as a Brook*, John 13. 18 This alſo was the ſad Condition of the Church, *Thou haſt heard their reproach O Lord; their Imaginations againſt me, the Lips of thoſe that riſe up againſt me, their devices againſt me all the day long, behold their ſitting down and their riſing up, I am their Muſick*, Lam. 3. 6, 62, 63. *David was as among Lions, their Teeth were as Spears againſt him, and their Tongues as ſharp Swords, they wreſted his words*, Pſal. 57, 4. Pſal. 56. 2, 5, 6. He was the Song of the Drunkards, *Reproach hath broken my Heart, I am full of heavineſs, I looked for ſome to take pity, but there was none, and for comforters, but I found none*, Pſal. 69. all. *Our Soul is exceedingly filled with the ſcorn of thoſe that dwell at eaſe, and with the contempt of the Proud*, Pſal. 123. 4.

The ſixth reaſon, why God thus chaſtiſeth his People, is to make them ſenſible of the different meaſures, by which he deals with his People in their Afflictions, and with the wicked by his Judgment upon them, and that conſiſts in theſe ſix reſpects.

Firſt, He chaſtiſeth his People in love and for their good, but his Judgments on the Wicked, are to their Everlaſting Loſs and Condemnation.

Secondly, He unwillingly and with reluctance corrects his People, but taketh pleaſure in his Juſtice upon the Wicked.

Thirdly, He corrects his People in meaſure and moderation, but Rains down the Vials of his diſpleaſure upon his Enemies.

Fourthly, The Chaſtiſements of his People are but for a moment, and not to make an end of them, but the Wicked are totally cut off, without expectation or hope of recovery.

Fifthly, The Godly though afflicted are comfort-

ed, by Gods presence, they have communion and fellowship with the Father and holy Trinity, but the Wicked have no hope in their end or punishments.

Sixthly, The Godly by their afflictions are taught to know the difference between Spiritual and Carnal enjoyments, Temporal and Eternal Mercies.

First, The Godly's Chastisements are for their good, although all Trials, Afflictions and Temptations, are a dark Cloud and carry a pale Face, yet when the Godly do search out the purpose of God in this, and are desirous to know his Intentions therein, they will see this to be in love, when the Godly enjoy all sensual pleasures without any intermission, they are apt to surfeit upon Mercies, and turn lazy and forget God, as the slothful Man by luxuriant feeding, ease, and gluttony contracts a Lethargy, so are the best of men, apt to forget the Fountain of Mercies, and wax wanton against God, as the *People* of *Israel* in their quiet and plenteous enjoyments, *Exod.*15 *ch.*17. *Num.*11. *ch.*16. *Deut.*11. Therefore the Lord visits his *People* with Rods, to rouse them out of their lazmess to make them turn to their rock for their good and safety, *Psal.* 106. Before I was afflicted I went astray, but now have I learned to keep thy Word, blessed is the Man whom thou chastiseth and teacheth out of thy Law, *Psal.* 119. 67, 71.

This is the end to the Godly to take away his sin, *Isa.* 27. 9. Whom the Lord loveth he chastneth, and scourgeth every Son whom he receiveth, If ye endure chastning, God dealeth with you as with Sons, for what Son is he whom the Father chastneth not? but if ye be without Chastisement whereof all are partakers, then are ye Bastards and no Children, we had Fathers of the Flesh who chastised us after their

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own pleaſure and we gave them reverence, ſhall we not much rather be in ſubjection to the Father of Spirits, and live? for they, for a while corrected us according to their own pleaſure, but he for our profit, that we may be partakers of his holineſs: now no chaſtning for the preſent ſeemeth joyous but grievous, but afterwards it bringeth forth the perfect fruit of Righteouſneſs, to them that are exerciſed thereby, *Heb.* 12, 5, to 12. But ſee the Iſſue of the wicked and ungodly, they ſhall be like the chaff which the Wind driveth away, *Pſ.* 1. 4, 5, 6.

Secondly, The Lord doth not afflict his People willingly, but with great reluctancy, How ſhall I give thee up *Ephraim*, how ſhall I deliver thee *Iſrael*, how ſhall I make thee as *Adma*, how ſhall I ſet thee as *Zeboim*? my Heart is turned within me, my repenting is turned together, *Hoſ.* 11. 8.

Is *Ephraim* my dear Son, is he a pleaſant Child? for ſince I ſpoke againſt him, I remember him ſtill earneſtly, my Bowels are troubled for him, I will ſurely have mercy upon him, ſaith the Lord, *Jer.* 31. 20. Repent and turn your ſelves from your tranſgreſſions, ſo Iniquity ſhall not be your ruin, caſt away all your tranſgreſſions, and make you a new Heart and a new Spirit, for why will you dye O houſe of *Iſrael*, for I have no pleaſure in the death of a ſinner, therefore turn your ſelves and live. See *Ezek.* 33. 11. *Luk.* 13. 34, 35. *Ezek.* 18. 30, 31, 32.

Thirdly, The Lord corrects his People in meaſure and not in extremity as he doth the wicked, hath he ſmitten him as he ſmote thoſe that ſmote him, or is he ſlain according to the ſlaughter of them that are ſlain by him, in meaſure when it ſhooteth forth thou wilt debate with it, he ſtayeth his rough Wind in the day of his Eaſt-wind, *Iſaiah* 27. 7, 8.

Fourthly, The Afflictions of the Godly, are but

for a ſhort time, for a ſmall moment have I forſaken thee, but with great mercy will I gather thee, in a little wrath I hid my ſelf from thee for a moment, but with everlaſting kindneſs will I have mercy upon thee, *Iſa.* 54. 7, 8. They ſhall go into *Babilon* until I deliver them, I will viſit them there and reſtore them to this place, *Jer.* 27. 22. Refrain thy voice from weeping, and thine eyes from tears, for thy work ſhall be rewarded, and they ſhall come again from the Land of the Enemy, and there is hope in thine end, and thy Children ſhall come again in their own border, *Jer.* 31. 15, 16, 17.

Thus though the Lord deals ſeverely with his People, nevertheleſs it is but for a time; and in moderation, and giveth them a happy delivery, and eternal reſt with himſelf in the end, but he deals otherways with his Enemies, never withdrawing his Judgments from them, until he hath accompliſhed their deſtruction, and avenged their malice againſt his People, Wherefore it ſhall come to paſs when the Lord hath performed this whole work upon mount *Sion*, I will puniſh the ſtout-heart of the King of *Aſſyria* and the glory of his high looks, *Iſa.* 41. 15, 16.

I was wroth with my People, I have polluted mine Inheritance, and given them into thy hands, thou didſt ſhew them no mercy, upon the antient haſt thou very heavily laid thy yoak, thou ſaidſt, I will be a Lady for ever, for that thou didſt not lay theſe things to thy Heart, neither didſt remember the latter end of them, therefore hear thou this, thou that art given to pleaſure, that dwelleſt careleſly, that ſayeſt in thy Heart, I am and none elſe beſides me, I ſhall not ſit as a Widow, neither ſhall I know the loſs of Children, but theſe two things ſhall come to thee in a moment, in one day, the loſs of Children and Widow-hood, they ſhall come

upon

upon thee in their perfection, for the multitude of thy Sorceries and great abundance of thy Enchantments. Therefore all that devour thee, ſhall be devoured, and all that prey upon thee, will I give for a prey, for I will reſtore health unto thee, and heal thee of thy Wounds, though I make an end of all Nations, whether I have ſcattered thee, yet will I not make a full end of thee, but will correct thee in meaſure, and not leave thee altogether unpuniſhed, *Jer.* 30. 7, 11, to 18. And they ſhall dwell ſafely therein and build houſes and plant vineyards, yea they ſhall dwell with confidence, when I ſhall have executed Judgment on all them that deſpiſe them round about, and they ſhall know that I am their God, *Jer.* 50. 29. *Ezek.* 25. 26. Thou ſhalt ſeek them, but not find them, that contended with thee, they that War againſt thee, ſhall be as nothing, and as a thing of nought, *Iſa.* 41. 12. The Sons of them who afflicted thee, ſhall come bending unto thee, and they that deſpiſed thee, ſhall bow themſelves and the ſoles of thy Feet, *Iſa* 60. 12, 14, 15. Behold I have taken out of thy hand the Cup of trembling, even the dregs of the Cup of my fury, thou ſhalt no more drink it again, but I will put it into the hands of thoſe that afflicted thee, which ſaid to thy Soul bow down, that we may go over, and thou haſt laid thy Body as the ground, and as the ſtreet to them that went over, *Iſa.* 51. 21, 22, 23. They ſhall rob them that robbed them, and ſpoil thoſe that ſpoiled them, read *Ezekiel* 20. all. *chapter* 36. all. *chapter* 39. all.

Fifthly, The People of God in their afflictions have the comfortable preſence of God with them, but the wicked are wrackt and torn with anxiety, and diſp'eaſure under Gods Judgments, *In all their afflicti-*

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ons he was afflicted, and the Angel of his Preſence ſaved them, in his love and in his pity he redeemed them, and bore them all the days of old, Iſa. 63. 9.

He that dwelleth in the ſecrets of the Moſt High, ſhall abide under the ſhadow of the Almighty, Pſal. 91. all. *When thou paſſeſt thorough the Waters I will be with thee, and through the Rivers they ſhall not overflow thee, when thou walkeſt thorough the Fire thou ſhalt not be burned, neither ſhall the Flames come upon thee, for I am the Lord thy God. Fear not for I am with thee, be not afraid for I am thy God, I will ſtrengthen thee, yea, I will uphold thee, with my right hand of my righteouſneſs, for I the Lord will uphold thy right hand, ſaying fear not I will help thee, ſaith thy Redeemer the holy one of* Iſrael, *Iſal* 43. 2, 3. *chap*, 44. 10, 13, 14.

The ſixth thing God intends in chaſtiſing of his People, is to teach them to diſtinguiſh between Spiritual and Temporal, Eternal and Temporary Mercies, this being one of the chiefeſt conſiderations, and proper for Mans direction in his choice of things, and uſeful for Man in his Converſation, how to chuſe things moſt deſireable, we ſhall conſider things Temporal, and things Spiritual and Eternal under their ſeveral qualities, as they are contained in holy Scriptures, the holy Evangeliſt St. *John* ſums up all the things of the World in theſe three heads, *The Luſt of the Eye, the Luſt of the Fleſh, and Pride of Life.* It being uſual and natural to all men to ſeek and affect the enjoyment of what ſeems beſt to them, wherefore the great point of diſcretion, is to inform our Judgments what things are beſt, which will appear by comparing of things Temporal with thoſe that are Eternal.

The ſeveral qualities of Temporal things, may be briefly taken up from the foregoing Scripture in theſe heads.

First, All things Temporal or of this Life, are

ſubject

ſubject to changes and have no certainty or ſtability in them, but things Spiritual or Eternal are parmanent.

Secondly, All enjoyments of this Life are unperfect, and cannot make any man happy while he hath them, but Spiritual and things Eternal, are perfect and make the Poſſeſſors happy in them.

Thirdly, All the excellencies of Creature enjoyments, are ſhort of the Eternal Inheritance of the Saints, which is Chriſt and Eternal Life.

Fourthly, All ſecular or temporary enjoyments, leave a Man at his Grave, but when this Life is ended then cometh the Saints Eternal reſt, and continues to all Eternity.

Firſt, Things of this Life are uncertain and changeable, the great Saviour of the World, Love, and Wiſdom it ſelf, being willing to inform the World and draw them off the uncertainties of periſhing things, in his great Sermon on the Mount adviſeth to *Seek Treaſure in Heaven, where the Moth conſumeth not, nor the Thief doth purloyn*, Mat. 6. 19, to 34. See what account *Solomon* the greateſt, richeſt, and moſt honourable of all Men, giveth of all humane things *All his days are ſorrow, his travel grief, his Heart taketh no reſt in the Night, this alſo is vanity, and vexation of Spirit continually*, ſee *Eccleſ.* 1. 2.

See the uncertainty of humane things in *Nebuchadnezzar*, *Adonibezech*, *Ahithophel*, *Haman*, *Herod* and many others, ſee *Dan.* 4. 30, to end, 2 *Sam.* 17. to 24. *Eſther* 7. *Act.* 12. 20, to 24.

We find in daily experience, a Man to day in Court like a green Bay Tree, and next in Diſgrace, Priſon, or Miſery. The Wicked ſhall periſh and the Enemies of the Lord ſhall be as the fat of Lambs, they ſhall conſume, into Smoak ſhall they conſume away, I have ſeen the wicked in great power and ſpreading himſelf like a green Bay Tree yet he paſſed away

away, and Lo he was not, I ſought him, but he could not be found, but the Lord knoweth the days of the Righteous, and his Inheritance ſhall be for ever, *Pſal.37.*

Secondly, the enjoyments of this Life are all imperfect, and cannot make happy. The foregoing truth of uncertainty, Demonſtrate this truth of imperfection, and daily experience confirm it, the gathering and preſerving of Riches, acquiring, and reſtleſsneſs in upholding of Honour, care to preſerve and recover Health, do ſo Cruciate and Oppreſs Men with ſuch Anxiety, that all their Labour and Travel, is Sorrow and Trouble, *Pſal.90. 9,10.*

And they have no Pleaſure, much leſs Happineſs in any Enjoyment, the Rich Man in the Goſpel, went from Chriſt ſorrowful, for that he could not hold his Riches and have Life eternal, the Scripture tells us, *we brought nothing into this World with us, and it is* certain we ſhall carry nothing out with us, and having Food and Rayment, let us be therewith content but they that will be Rich, fall into Temptation and a Snare, and into many fooliſh and hurtful Luſts, which drown'd Men in Diſtruction and Perdition, for the love of Money, is the Root of all Evil, which while ſome coveted after, they have erred from the Faith, and pierced themſelves through with many Sorrows, 1 *Tim.6.7,8,9 10.*

Thirdly, all Humane Enjoyments are ſhort of Chriſt the Inheritance of the Saints, let us narrowly ſurvey with all the Advantagious Aggravations of Humane Excellency, all that can be pretended choice, good, or deſirable in the Creature and we ſhall find them, all ſhort to, and far exceeded by the inherent excellencies in Chriſt, the Lord of Glory, in theſe particulars.

Firſt, for that all Created Beings have their riſe and being from him, and he alone is of himſelf, he

is the first and the last, all things were made by him, and without him was nothing made, which was made, by him were all things Created that are in Heaven, and which are in Earth, visible or invisible; whether they be Thrones, or Dominions, or Principalities, or Powers, all things were Created by him and for him, *Col.* 1. 16.

Secondly, he is, was, and alone subsists of himself, and all other things were made by him, so by him do they subsist, in him we live, move, and have our being, *Rev.* 1. 18.

Thirdly, he is perfect himself, all things were made for him, and he not for them, *all things were Created by him and for him*, Col. 1. 16.

Fourthly, he excelleth all things in Antiquity, he is the Antient of Days the First-born of every Creature, *and First-born from the Dead, that in all things he might have the Preheminence*, Col. 1. 19.

Fifthly, in Wisdom, he is Wisdom it self, and the Fountain of Wisdom, in whom are hid all the Treasures of Knowledge and Wisdom: *If any Man lack Wisdom, let him ask it of God, who giveth to all Men liberally and upbraideth not*, read *Isaiah* 2. 6. *Col.* 2, 3. *Isa.* 1. 5.

Sixthly, in Beauty, he is the Morning Star, *the Rose of* Sharon, *the Image of the invisible God, who is the brightness of his Glory, and the express Image of his Person*, Heb. 1. 3.

Seventhly, In power, he is Omnipotent, and all things else but of limited Power, *he is the Prince of the Kings of the Earth, King of Kings, and Lord of Lords, in him dwelleth the fulness of the Godhead bodily*, Col. 2. 9, 15.

Who hath measured the Waters in the hollow of his Hand, and metted out Heaven with a Span, and comprehended the dust of the Earth in a measure, who hath weighed the Earth in Scales, and the Hills

in

in a ballance, the Nations are as a drop of a Bucket, and are counted as the small dust of a Ballance, he taketh up the Isles as a very little thing all Nations before him are as nothing, they are accounted to him less than nothing and vanity, *Psal.* 90.2,3,4,5,6. *Is.* 40.12,15,17.

Fourthly, the fourth difference between things Temporal and Eternal is that Temporal things leave a Man at his Grave, and in this Life; but Spiritual and Eternal continue with the Saints to all Eternity, So as when this miserable Life is ended, the Saints are happy in their Death, and their Spiritual Life of blessed enjoyments then begins, *Blessed are the Dead which dye in the Lord, they cease from their Labour, and their works follow them.* Rev. 14.13.

These Spiritual enjoyments are not seen or apprehended by Carnal sense, but are spiritually discerned, and are eternal. While we look not after things that are seen, but after things which are not seen; for things which are seen, are Temporal, but things that are not seen, are eternal. 2 *Cor.* 4. 18. The Kingdom of Heaven consists not in Eating and Drinking, chambering and wantonness, Ryotting and Drunkenness, but in *Peace* and Joy of the Holy Ghost. This State of Possession of Spiritual things, is briefly comprehended under these Heads.

First, it Commenceth when all Humane Enjoyments fail and continueth to all Eternity.

Secondly, it is incorruptible, and not subject to changes.

Thirdly, It is a compleat fulness of all Happiness.

First, when Enjoyments of this Mortal Life leaves a Man at his Grave, after he hath experienced the uncertainty, vanity, and vexation of Spirit, touching Humane Enjoyments, then he enters upon the quiet possession of Eternal Happiness, as in the foregoing

going Scripture, all the People of God are Sealed, Marked and Secured from after danger, and made firm Pillars in the House of God eternally in the Heavens: hurt not the Earth, neither the Sea, until we have sealed the Servants of the Lord in their Fore-Heads, *Rev.* 3. 12. which mark is a white Stone and in it a new Name, the Name of Christ and the City of God, which is their being renewed by the Spirit of Regeneration, *Rev.* 7. 3. *Chap.* 2. 17. They are under an everlasting Covenant with God, I will make a Covenant of Peace with them, and it shall be an everlasting Covenant, and I will place my Sanctuary amongst them, for evermore, *Ez.* 37. 26. There is therefore now no Condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit, who shall lay any thing to the charge of Gods Elect? It is God that justifieth, who shall condemn? it is Christ that dyeth, yea, rather that is risen again, and maketh intercession for us, *Rom.* 8. 1, 31, 34.

But on the other hand, the Lot of the Wicked, after they have enjoyed their good things in this Life, like the rich glutton, they are confined to everlasting wrath and misery, Remember that thou in thy lifetime receivedst thy good things, and *Lazarus* his evil things, therefore thou art now Tormented, and he Comforted, *Luke* 16. 20. to end.

The Righteous are brought out of great Tribulation, and have their Robes washed in the Blood of the Lamb, and are Cloathed with the Righteousness and Glory.

These are they which came out of great Tribulation, and have washed their Robes, and made themselves white in the Blood of the Lamb, therefore they are before the Throne of God, Day and Night to serve him in his Temple, and he that sitteth on the Throne, shall dwell amongst them, *Rev.* 7. 14. to 18.

And

And on the other hand, the wicked are Chained in everlasting Darkness, and tormented with inexpressible Torments, so that they desire Death, rather than Life, if any Man Worship the Beast and his Image, or receiveth his Mark in his Forehead or in his Hand, the same shall drink of the Wine of the Wrath of God which is poured out without mixture, into the Cup of his Indignation, and shall be Tormented with Fire and Brimstone in the presence of the Holy Angels, and in the presence of the Lamb, and the smoak of their Torments ascendeth up for ever and ever, and they have no Rest Day nor Night, *Rev.* 14. 9. *Chap.* 6. 12. to end. *Chap.* 9. 4. to end. *Chap.* 21. 8, 27.

Secondly, this State and Inheritance of the Godly is incorruptible, and therefore not Subject to changes or Alterations, Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant Mercy, hath begotten us again into a lively Hope, by the Resurrection of Jesus Christ from the Dead, unto an Inheritance Incorruptible and Undefiled, and that fadeth not away, reserved in the Heavens for us, 1 *Pet.* 1. 3, 4. This is that Treasure laid up, where Moth consumeth not, nor Thieves can purloyn, this is a State where no change, case, or Circumstance of time, or things can alter, for I am perswaded that neither Death, nor Life, nor Angels, nor Principalities nor Powers, nor things present, nor things to come, nor height, nor depth, nor any other Creature shall be able to separate us from the Love of God, which is in Christ Jesus our Lord, *Rom.* 8. 38. 39.

Thirdly, this State is a State of Compleat Happiness, we have formerly seen the emptiness of all Human and Temporary Enjoyments, That therein Happiness cannot be expected, from the uncertainty and vexatiousness even under the Enjoyments thereof; but

but here in this State is fulneſs of Joy and Pleaſures for evermore, he that ſpared not his own Son, but freely gave him up for us all, how ſhall he not alſo with him freely give us all things? *Rom.* 8 32. Violence ſhall no more be heard in thy Land, waſting nor deſtruction within thy Borders, but thou ſhalt call thy Walls Salvation, and thy Gates Praiſe, the Sun ſhall no more be thy Light by Day, neither for Darkneſs ſhall the Moon give the light; but the Lord ſhall be to thee an Everlaſting Light, and thy God thy Glory, thy Sun ſhall no more go down, nor thy Moon withdraw it ſelf, for the Lord ſhall be thy Everlaſting Light, and thy God thy Glory, *Iſ.* 60. 19,20. they ſhall Hunger no more, neither Thirſt any more, neither ſhall the Sun light on them or any heat, and the Lamb which is in the midſt of the Throne ſhall feed them, and lead them to living Fountains of Waters, and God ſhall wipe away all Tears from their Eyes, *Rev.* 7. 14, 15, 16, 17. *Chap.* 2, 3, 4.

We are come unto *Mount Sion*, the City of the living God the Heavenly Jeruſalem, and to an innumerable Company of Angels, and to the general Aſſembly of the Firſt-Born, which are written in the Heaven, and to God the Judge of all, and to the Spirits of Juſt Men made perfect, and to Jeſus the Mediator of the New Covenant, and to the Blood of ſprinkling, which ſpeaketh better things than the Blood of *Abel*, *Heb.* 12. 22, 23, 24. *Chap.* 3.

The Seventh and great end Chriſt hath in Chaſtiſing his People, is, that which is the great end of the Goſpel, which is to raiſe Mens Hearts up to, and fix their deſires, on that great prize of Salvation and Eternal Life, as all Actions of Men have their Scope at which they chiefly Level, this is the chief thing, and ought principally to be driven at, for theſe Reaſons.

Firſt, this Great Salvation is for Gods Glory.

Secondly, It is of all things moſt Profitable, therefore moſt deſirable.

Thirdly, It hath the greateſt Encouragements attending it.

Fourthly, The Prize contended for is unvaluable.

Firſt, by Mans Salvation ariſeth to God great Glory, for as Chriſt is the *Alpha* and *Omega*, and Firſt-Born of his Brethren, and though Originally perfect in himſelf, and Glorious without Addition from Creatures, being the expreſs Image of his Perſon, in whom the God-Head dwells bodily, by whom all things were made, and for him, and to his own Glory, and all things upheld by him; his great goodneſs is ſuch, that he promotes Mans Happineſs, and ſets it before him as his own Glory, gave himſelf to Death for Man, and made himſelf the Captain of that great Salvation, by enduring all the Indignities of Human Contempt, and his Fathers Wrath, by perſonating Man, and taking the Chaſtiſements of his Sins upon him, and this he propoſeth as his Glory, looking unto Jeſus, the Author and Finiſher of our Faith, who for the Glory that was ſet before him, endured the Croſs, deſpiſing the ſhame, and is ſet down at the Right Hand of God, *Heb.* 12. 2. As I live ſaith the Lord, I deſire not the Death of a Sinner, but rather that he ſhould Repent and live, this being not only our Intereſt, but Chriſts Glory, how much, and chiefly ſhould we be concerned to promote it.

Secondly, this is Mans moſt profitable concern, all Men Level their Deſigns and Actions, to the moſt Advantageous Intereſt, and this of Eternal Life, according to Chriſts Advice is moſt profitable, What hath a Man profited if he gain the whole World? thou Fool, this Night thy Soul ſhall be taken from thee, then

then whose shall these things be that thou hast? wherefore do ye spend Money for that which is not Bread and Labour, for that which satisfieth not? Hearken diligently unto me, and eat that which is good, and let your Soul delight in Fatness, *Luke* 12, 16. to 21. *Is.* 55. 2.

Thirdly, As this is most Advantagious so it is that in which most encouragement of help and assistance is offered and promised.

The whole Book of the Holy Writ is full of the great promises, of Encouragement and Assistance to the People of God, in their pursuit of this great Salvation, yea, it is Christs great desire, that all Men should be saved, *How often would I have gathered thee, as a Hen gathereth her Brood under her Wings?* Luke 13. 34. Is it not, and hath it not been, the Course and Care of Christ, all the Prophets and Apostles, to gather and bring Men to the Kingdom of God? Christ made a purchase of Sinners, but on his own Expences, he is that kind *Samaritan* who Helps, Cures, Supplies, and Recovers, when other helps fail, when Priests, Levites, and others pass by, without Compassion or Relief, he it is who of his own good will brings Deliverance, as we see in the often repeated Scriptures, *Luke* 10. 10 to 37. *Eze.* 16. to 9. When we were without strength, yea, Enemies and Sinners, Christ dyed for us, so great is Christs Love to Sinners, that nothing can stop the Current of his Mercy from them, *Rom.* 5. to 11.

First the Multitude of Sins do it not, I have blotted out as a Cloud thy Transgressions, and as a thick Cloud thy Sins; return unto me, for I have Redeemed thee, *Isa.* 44. 22.

Secondly, the greatness of Sins cannot hinder his Love, though your Sins be as Scarlet, I will make them white as Snow, though they be red like Crimson, I will make them as Wooll, *Is.* 1. 18. Let the

Wicked forsake his way, and the Unrighteous Man his Thoughts, and let him return unto the Lord, and he will have Mercy upon him, and to our God, for he will abundantly Pardon, for as the Heavens are higher than the Earth, so are my Thoughts higher than your Thoughts. *Is.* 55. 7, 8, 9.

Thirdly, Cloudiness and Darkness of Condition cannot do it, who is amongst you that feareth the Lord, and obeyeth the Voice of his Servant, that walketh in Darkness, and hath no Light, let him trust in the Name of the Lord, and stay upon his God, *Is.* 50. 10. Come my People, enter into your Chambers, shut the Doors about thee, hide thy self for a Moment, until the Indignation be over-past, *Isa.* 26. 20. I will go and return to my place, untill they acknowledge their offences, and seek my Face, in their Afflictions they will seek me early, *Hosea* 5. 15. by all which we see the Lord in Mercy, often clouds his Face from his People not in Anger, but to rouse them up to enquire into the cause of his withdrawing, and by Afflictions to set them more eagerly on returning to him by Repentance, that he may return to them with a healing in his Wings.

Fourthly, No Extremity of Condition can hinder the Love of God to his People, he brings back the Captive, he raiseth the Dead Bones, and causeth them to take flesh and live, he unites divided Brethren, who are at Enmity, and Cements them in Love, for all which see, *Eze.* 37, *Isa.* 43. 2, 25. *Ps.* 91. all.

Neither Death nor Life, Heighth nor Depth, things present, nor things to come, Principalities nor Powers, Angels nor Men, nor any other Creature can separate us from the Love of God, which is in Christ Jesus our Lord, *Rom.* 8. 35, to 39.

Fourthly, The greatness of the Prize to be contended for, should raise our great pursuit of that Sal-

vation

vation to our Souls, the Holy Scriptures are full in the Enumeration of the many excellencies that attend that great Intereſt, that they are almoſt infinite, and it may be well applyed to that which the Holy Prophet ſaith, That Eye hath not ſeen, Ear hath not heard, neither hath it entred into the Heart of Man to conceive (beſides thee O Lord) what good things, The Lord hath laid up for them that fear him, *Iſ.* 64. 4. However the great Salvation of Man, may be in ſome meaſure conſidered under theſe Heads.

Firſt. It's the reſtoring of loſt Man from the deepeſt State of Miſery, without power in himſelf, to a State of Happineſs in Chriſt Jeſus, In the Day thou waſt born, thy Navel was not cut, thou waſt in thy Blood, no Eye pityed thee, thou waſt caſt out to the loathing of thy Perſon, but when I paſſed by, it was the time of Love, I laid to thee Live, in that often repeated place, *Ezek.* 16. to 15. and *Rom.* 5. to 10. wherein we have the perfect emblem of Mans Miſery in Nature, and by Sin, and the lively Diſcription of the love of God to loſt Man.

Secondly, All in this State are intituled to, and are made Heirs of all things, and called to an Inheritance Incorruptible, as in theſe foregoing Scriptures, *Rom.* 8. 32. and 1 *Peter* 1. 3 and 4.

Thirdly, They are exempted from all manner of Evil, are happy in their Death, and God ſhall wipe away all Tears from their Eyes, and there ſhall be no more Death, Sorrow, nor Crying, neither ſhall there be any more pain, for the former things are paſſed away, *Rev.* 7. 14. to 18. *ch.* 21, 4.

Fourthly, they have all Compleat Happineſs and Fulneſs of Glory, are united to God in Chriſt Jeſus, and Crowned with his Crown of Glory, and admitted into the Inſeparable Fellowſhip of Chriſt, Saints and Angels, according to that great Scripture, that

they all may be one, as thou O Father art in me, and I in thee, that they alſo may be one in us, the glory which thou gaveſt me, I have given them, that they may be one, even as we are one, I in them, and thou in me, that they may be made perfect in one, I will that they may be with me where I am, to behold my glory, *John* 17. 21. to 25. And for the Fellowſhip of the Saints with God, Chriſt Jeſus, Angels and juſt Men made perfect in the New *Jeruſalem*, ſee that often repeated place, *Hebrews* 12. 22, 23, 24. Thus, this great Prize ſhould in the Apoſtles Exhortation, raiſe our Encouragement, to haſten our motion to the New *Jeruſalem* where for being compaſſed about with ſo great a Cloud of Witneſſes, let us lay aſide every weight which hang down, and the Sin that doth ſo eaſily beſet us, and with patience run the Race, that is ſet before us, looking unto Jeſus the Author and Finiſher of our Faith, who for the glory was ſet before him, endured the Croſs, diſpiſing the ſhame, and is ſet down at the Right Hand of the Throne of God, Conſider him which endured ſuch contradiction of Sinners, leaſt ye be wearyed and faint in your Minds. *Heb.* 12. 1.

Thus as Salvation, Eternal Happineſs, the Incorruptible and Undefiled Inheritance of all things, the inſeparable fellowſhip of the Holy Trinity, Angels, and Saints, is the undeniable Prize at the end of our Race, the Intereſt and valuableneſs thereof ought to raiſe our conſtant, zealous, and patient purſuit thereof, for which, beſides what hath already been ſaid, we have theſe manifold and ſuperexcellent Encouragements.

Firſt, our Salvation is freely of Gods pure Love in Chriſt Jeſus.

Secondly, Chriſt made and redeemed the World, without Mans help.

Thirdly,

Thirdly, We have the examples and instances of Christs great humiliation and sufferings on Earth.

Forthly, The different and sure estate of the Redeemed far more excellent and sure than Mans Estate in his first Creation.

Fifthly, The great Priviledges and Excellencies of the Saints in Heaven.

First, God being infinite in Power, Wisdom, and Holiness, absolute and perfect in himself, without the help or necessity of any humane Being, being to accomplish his Soveraignty of himself, of his own free Will and for his Glory he made the World, and upholds it, *Who is the Image of the Invisible God, the first born of every Creature, by him were all things created that are in Heaven, and that are in the Earth, Visible and Invisible, whether they be Thrones or Dominions, Principalities or Powers, all things were created by him and for him, and by him all things consist. And to us there is but one God the Father, of whom are all things, and we in him, and one Lord Jesus Christ,* 1 Cor. 8. 6.

Secondly, As Man, The World, and all things were freely made by God, so Man and the World are freely Redeemed by Jesus Christ. This of the Redemption of Man by Jesus Christ, being one of the most incomprehensible mysteries of free love; It may be branched out thus.

First, That it is free, without paction or condition of any retribution or satisfaction, but meerly by love and good will.

Secondly, That this Salvation is to such who are utterly incapable of helping themselves, and in such circumstances as they are in most incapacities and disadvantages.

Thirdly, That it brings with it all means of comfort and suitable supplies.

Fouthly, That it is compleat and full, and nothing can leſſen the enjoyment, or bar the ſenſe of it, except obſtinate wilfulneſs, and a refuſing of the offer.

Fifthly, The Method and Way by which this great Salvation is accompliſhed, to wit, by Chriſts taking on him the humane Nature, and in the fleſh ſuffered for Mans Tranſgreſſions, do much heigthen the miſtery of Redemption.

Sixthly, That the Mediator when he hath compleated that great work, makes the Redeemed ſharers of his own and Fathers glory.

Firſt, That this Salvation is freely of love and good will, without paction of any recompence from ſuch as expect and receive the benefit of it, appears from theſe Scriptures *for all have ſinned and come ſhort of the glory of God*, Rom. 3. 23, 24, 25. *Being juſtified freely by his Grace, through the Redemption that is in Jeſus Chriſt*, Rom. 8. 29. 30. *I will have mercy on whom I will have mercy, and compaſſion on whom I will have compaſſion*, Rom. 9. 15, 16. *So that it is not of him that willeth nor of him that runneth, but of God that ſheweth mercy*, Epheſ. 5. 8. *In hope of eternal Life, which God that cannot Lye hath promiſed before the World began, not by works of Righteouſneſs, which we have done, but according to his Mercy he ſaved us, by the waſhing of Regeneration, and renewing of the Holy Ghoſt, which he ſhed on us abundantly, through Jeſus Chriſt our Saviour*, Tit. 3. 5, 6.

Secondly, This Salvation is to ſuch as are incapable of helping themſelves and under moſt miſerable circumſtances. Chriſt is that charitable and kind Samaritan to the wounded man by the Thieves, who brings help when the Levite and Prieſt (whoſe Office preach charity) paſſed by without giving any relief. See that famous and often repeated place, an inſtance of mercy and relief, when Man was expoſed

posed to all imaginable misery, in most contemptible and helpless condition, where the bowels of mercy are liberally extended, and relief is brought from meer love and pity, *Ezek.* 16. to 9. And that other famous Scripture demonstrate the freedom and fulness of love, when Man was in the worst of circumstances, when we were without strength, Christ died for the ungodly, God commendeth his love to us, in that while we were yet sinners Christ died for us, for if when we were Enemies we were reconciled to God through the death of his Son, much more being reconciled, we shall be saved through his Life, *Rom.* 5. to 12.

Nothing can be a greater instance of love, pity, and compassion, than the relieving of one in a helpless state, so that Christs redeeming of Souls is unparallelled, who relieved Enemies, without their own help, or capacity to relieve themselves, and that famous Scripture, of causing the Dead Bones to take flesh, sinews and life, and become a numerous host, is a clear emblem of the Infinite and Free love of God and mans incapacity to relieve himself, *Ezek.* 37. And in that famous place of Gods interposing for his People, when all friends and relations, are treacherous and helpless, *Micah* 7. 4, 5, 6. From all which we may see, the eminent instances, of Mans self incapacity and miserableness, and of the fulness and freedom of Gods Love, and early mercies for him.

Thirdly, The third excellency and encouragement in this great Salvation, is, that it brings with it all suitable helps and supplies to assist us, to promote that great Salvation, we find the Apostle discovering to us Gods eternal purpose of Mans Redemption, he resolved to bring Man to a conformity with his own Will and Image, *For whom he did foreknow he also did predestinate to be conformed to the Image*

Image of his Son, that he might be the first born among many Brethren, Rom. 8. 29. Whereby we find God purposed to have the ransomed, and such as shall be saved by Christs Blood, to be compleatly supplied with all things necessary to adorn and compleat that great Salvation, and this is most manifest in the Scripture, *He that spared not his own Son, but gave him up for us all, how shall he not also with him freely give us all things*, Rom. 8. 32. *He will give Grace and Glory, and no good thing will he with-hold from such as fear him: seek first the Kingdom of God and the Righteousness thereof, then all things else shall be added thereunto*, Mat. 6. 33. *Ho every one that thirsteth come ye to the Waters, and he that hath no money come, come ye, buy and eat without money and without price and let your Soul delight it self in fatness*, Isa. 55. 1, 2. Here we find, a full, free, and cheap Market of all supplies, from whence may clearly be implyed, Gods purpose to have his people whom he adopteth heirs of his Kingdom to be compleatly furnished with all things necessary thereunto.

Fourthly, The fourth and sixth may be comprehended in one, that this great Salvation, is compleat and full, in that it hath the enjoyment of God, in union of the Father by the Son, in the Spirit, and the Heirs of that Inheritance are made sharers of all Heavenly excellencies, *In thy presence is fulness of Joy, and at thy right hand are pleasures for evermore*, this is more particularly expressed by the manifold priviledges of the glorified Saints, and their blessed Inheritance.

First, As it is the restoring of Man from the deepest state of misery, and exalting him to the highest pitch of happiness, as hath been already shewed.

Secondly, These of that estate are entituled to all things as hath been alreardy shewed.

Thirdly,

Thirdly, They ſhall be exempted from all manner of miſery, ſorrow and grief, They have compleat happineſs, and enjoyment of all things as being eternally united to God by Jeſus Chriſt,

The fifth and laſt myſtical excellency of this great Salvation, is, in the method taken by Heavenly Wiſdom in the accomplishing of it, to wit, by Chriſt the Mediators taking upon him the humane nature and therein making an attonement for Sin in the Fleſh.

This is ſo great a myſtery that it merits all admiration, that Jeſus Chriſt, though he was from the beginning and from all eternity, cloathed with all Majeſty and Glory, and the firſt born of all the Creation, the Heir of all things, by whom the World was made, and by whom it ſubſiſts, who being the brightneſs of the Fathers glory and expreſs Image of his Perſon, and by himſelf upholding all things, the only begotten Son of God, whoſe Throne is in glory for ever more, who laid the Foundations of the Earth, and the Heavens are the Workmanſhip of his Hands, nevertheleſs, according to the Counſel of his own Will, he abaſed himſelf, to enter into a Virgins Womb, and came into the World, and under the infirmities of humane Nature, ſuffered the higheſt indignities, that the vileſt wretches could have been expoſed unto.

And at laſt though he knew no ſin, he gave himſelf unto Death, to make ſatisfaction for our ſins, this is that myſtery which was hid from the beginning of the World, *Epheſ.* 3. 9. This is the riches of the glorious myſtery of love to the Gentiles, *Col.* 1. 25, 26. Chriſt the hope of glory. And oppoſitely, it is ſaid by the holy Prophet and Apoſtle *Paul*, *Eye hath not ſeen, nor Ear heard, neither hath it entred into the Heart of Man to conceive (beſides thee O Lord) what*

what great things he hath treasured up for them that love him, 1 Cor. 2. 3. And though the Tongues of Angels and Men, are not able sufficiently to express and unfold this great mystery, nevertheless we may sincerely view it, in these four heads.

First, The unsearchable dimensions of the love of God to Sinners, in his eternal purpose of redeeming the World by Jesus Christ, before the World began, *To make all men see, what is the fellowship* of the mystery which from the beginning of the World hath been hid in God, who created all things by Jesus Christ, *Ephes.* 3. 9. *Rom.* 8. 28, 29, 30.

Secondly, By his greatest and almost incredible humiliation, in abasing himself, to descend from the highest pitch of glory, to the lowest step of humane miseries, temptations, ignominies and sufferings, that humane nature could be exposed unto, and to make himself a Servant, in his sojourning in the World to teach the Gospel, and the mystery of this great Salvation.

Thirdly, His further condescention of abasement to the Wrath of God, and suffer death for Mans Sin, though he knew no sin, that by his Suffering, Death and Resurrection, he might not only by satisfaction of Justice for Man, redeem him from wrath to come, and procure him eternal happiness, but also to be a patern of patience and obedience to all for whom he suffered, and both these last heads are contained or expressed in that of *Isaiah*, he shall grow up before him as a tender plant, and as a Root out of dry ground, he hath no form nor comliness, and when we shall see him there is no beauty that we shall desire him, he is despised and rejected of Men, a man of sorrows and acquainted with grief, and we hid as it were our faces from him, and we esteem him not, surely he hath born our grief, and yet we esteemed him, stricken, smitten

of

of God, and afflicted, he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and the Lord hath laid upon him the iniquity of us all, he was oppressed and afflicted, yet he opened not his mouth, he was brought as a Lamb to the Slaughter, and as a Sheep before the Shearers is dumb, he opened not his Mouth, he was taken from Prison, and from Judgment, he made his Grave with the Wicked, and with the Rich in his Death, because he had done no violence, neither was deceit found in his Mouth, he poured out his Soul unto death, and was numbred with the Transgressors, *Isa.* 53. to 11. This further instance of Christs Humiliation & Abasement for Mans Salvation, is further expressed by the Psalmist, My God, my God, why hast thou forsaken me, why art thou so far from helping me, and from the words of my roaring? I am a worm and no man, a reproach of men, and despised of the People, all men that see me laugh me to scorn, they shoot out the Lip, and shake the Head, *Ps.* 22. to 18. This sheweth in a Type, what indignity, reproach and misery, the Saviour of the World should be exposed unto, in the accomplishing of Mans Salvation, and this was actually performed, and brought about at Christs Suffering, he was mocked reviled and flouted at, when apprehended and brought to the Cross, He trusted in the Lord, let him deliver him, seeing he delighted in him, *Mat.* 15. 27, 28. *Mat.* 27. 35, 43. Because Christ suffered leaving us an example that we should follow his steps, who did not sin, neither was guile found in his Mouth, who when he was reviled, reviled not again, when he suffered he threatned not, but committed himself to him that judgeth righteously, 1 *Pet.* 2. 21, 22, 23.

Fourthly, This mystery of love and redemption of Man, is magnified by Christs unparallelled indulgence

dulgence and goodneſs, that he did not only abaſe himſelf unto the greateſt indignities in the fleſh, but he doth good for evil, he doth not only make an Atonement by his death for the ſins of Enemies, but he alſo exalteth them from the greateſt depth of miſery, to the higheſt form of glory, an union with himſelf, Father, Angels, and Saints, as it is more fully expreſſed elſewhere.

This Doctrine and Truth of Mans Eternal Salvation, ſo accompliſhed by Jeſus Chriſt, is not only given to us, for our everlaſting conſolation, but alſo for our inſtruction and direction, in Faith, Patience, and new obedience, in our ſojourning ſtate, for although eternal Life, our Redemption, and Salvation is freely given and procured by his alone merit, nevertheleſs he makes every man by a bleſſing on his Graces, given to him, inſtrumental of his own Salvation, we are commanded *To work out our Salvation with fear and trembling*, and as the Lord waits to be gracious ſo he commands and expects to be called upon for all his Mercies which he intends to beſtow upon his People, in that famous Scripture where he makes a new Covenant, and Promiſes new and clean heart, and to pour out his Spirit, though he doth it freely, and for his own name and glory, yet he doth not intend his People ſhould be bare Spectators, and only paſſive in the receipt of mercies, but that they ſhould be active and ſolicitous in the duties of Faith, Patience, New Obedience and Prayer, *I will yet for this ſaith the Lord, be enquired of by the houſe of* Iſrael *to do it for them*, and ſeeing all the days of our ſojourning here, we muſt wait until our change come, and that as our duties are ſtill incumbent upon us, ſo we are obnoxious unto temptations and difficulties, and for our help and directions, ſtedfaſtly to ſteer our courſe, we cannot have a more proper mean than to ſet Chriſt before us as a

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Patern, who is the Captain and Author of our Salvation, and that in his Doctrine and Practice.

First, in his Doctrine, his Doctrine is Preaching up Holiness, *Patience* in Sufferings, Mutual forbearance, Peaceableness in Losses, Contempt of the World, Zeal for the Kingdom of God, and Faith in the Providences of God, and under all Dispensations, Mutual Love and Charity and Relief to the Distressed as a Duty even to Enemies.

His Doctrine is all for Holiness, be ye Holy, as your Heavenly Father is Holy, *Math.* 5. 48.

Patience in sufferings, Blessed are ye, when Men shall revile you, and persecute you, and say all manner of Evil against you, for my sake, rejoyce and be exceeding glad, for great is your Reward in Heaven, for so Persecuted they the Prophets which were before you, *Math.* 5. 11, 12. If ye be Reproached for the Name of Christ, Happy are ye, for the Spirit of Glory and of God, are on you; on their part he is evil spoken of, but on your part he is glorified, 1 *Pet*, 4. 14. to end.

He teacheth mutual forbearance, and not to return evil, but to do good for evil, ye have heard it said, an Eye for an Eye, *&c.* but I say unto you, that you resist not evil with evil, but whosoever shall smite thee on thy Right Cheek, turn to him the other also, if any Man sue thee at Law, to take away thy Coat, let him have thy Cloak also, if a Man will compel thee to go with him a Mile, go with him two, hence we are taught the great Spirit of Meekness, whereof Christ was the Pattern, and are commanded to bridle our Passionate Resentments of Injuries done us, *Math.* 5. 38, 39. He *Preacheth* up the Duty of Charity, and Charitable supplying of the Indigent, give to him that asketh thee, and from him that would borrow of the turn thou not away, *Math.* 5. 43. Remember them that are in Bonds, as being bound with

with them, and them which suffer Adversity, as being your selves also in the Body, *Heb.* 13. 3. What doth it profit if a Man say, he hath Faith, and hath not Works? can Faith save him? if a Brother or Sister be Naked and Destitute of daily Food, and one of you say unto him, depart in peace, be you Clothed, and be you Filled, notwithstanding you give him nothing *James* 2. 14, 15, 16. of these things which are needful to the Body, what doth it profit? 1 *John* 3. 17. Mortification if thy Right Eye or Right Hand offend thee, cut it off, and cast it from thee, it is better one of thy Members perish, than thy whole Body should be cast into Hell, *Math.* 5. 29, 30. Hence we are taught the Subduing and Mortifying of all Lusts of whatsoever esteem they may be, and as dear to us, as any of our Members, we are to admit no enjoyment of them, in Competition with true Holiness, and new Obedience. He Preacheth up the Doctrine of Love and Charity to all Men, even to Enemies, you have heard, that it hath been said, love thy Neighbour, and hate thy Enemy; but I say to you, Love your Enemies, Bless him that Curse you, do good to them that hate you, pray for them that dispightfully use you, and persecute you, that ye may be the Children of your Father, which is in Heaven, for he maketh his Sun to rise on the Evil, and on the Good, and the Rain to come down on the Just and the Unjust, for if you love them that love you, what reward have you? do not even the *Publicans* do the same? and if you Salute only your Brethren, what more do ye than others? but be ye perfect, as your Heavenly Father is perfect, *Math.* 5. 43. to end.

See that great Doctrine of Mutual Love and Charity, he that saith he is in the Light, and hateth his Brother, is in Darkness even until now, he that loveth his Brother, abideth in the Light, and there is no occasion of stumbling in him, but he that Hateth his Brother,

ther, is in Darkneſs, and knoweth not whither he goeth, becauſe the Darkneſs hath blinded his Eyes, 1 *John* 2. to 18.

We know that we have paſſed from Death to Life, becauſe we love the Brethren, he that loveth not his Brother, abideth in Death, whoſoever hateth his Brother, is a Murderer, and ye know, that no Murderer hath Eternal Life abiding in him, hereby perceive we the Love of God; becauſe he hath laid down his Life for us, and we ought to lay down our Life for the Brethren, but whoſoever hath this Worlds good, and ſhutteth up his Bowels from the Brother, how dwelleth the Love of God in him? 1 *John* 3.14, 15, 16, 17. Let us Love one another, for Love is of God, and every one that Loveth, is born of God, and knoweth God, he that Loveth not, knoweth not God, for God is Love, in this was manifeſted the Love of God towards us, becauſe God ſent his only begotten Son into the World, that we might live through him, herein is the Love of God Manifeſted, not that we loved him, but that he Loved us, and ſent his Son to be a propitiation for our Sins, if God ſo loved us, we ought alſo to love one another, if we love one another, God dwelleth in us, and his love is perfected in us, and we have known and believed the love that God hath to us, God is love, and he that dwelleth in love, dwelleth in God, and God in him, 1 *Jo*, 4. 7, to end.

A New Commandment I give unto you, that you love one another, as I have loved you, that you love one another, *Jo.* 13.34. from all which we are inſtructed of the Nature and Extent of Charity, that it doth not conſiſt, only in naked and bare profeſſion of Friendſhip, good wiſhes, and pretended Reſpects, but in the Bowels of Tenderneſs, Compaſſion, Simpathy, and ſuitable Supplies, to the neceſſities of others, that Charity is not to be ſtraitned and confi-

ned to Relations, Friends, Benefactors, and these in Amity, and perſwaſion with us, but is to be extended to Enemies, as well as Friends, and to all whoſe Neceſſities call for our help and aſſiſtance in any reſpect, towards their Relief.

He Preacheth up the Contempt, and Denyedneſs to the World, lay not up Treaſure on Earth, where the Moth Cankereth, and Thieves break thorough and ſteal, but ſeek firſt the Kingdom of God, and his Righteouſneſs, then all theſe things ſhall be added thereunto, and lay up ſtore for your ſelves in Heaven, *Math.* 6. 19, 20, 32, 33. See Chriſts own Diſcourſe of the Rich Man in the Goſpel, that it is eaſier for a Camel to go thorow the Eye of a Needle than for a Rich Man to enter into the Kingdom of Heaven, *Math.* 19. 23, 24. See the Parable of *Dives*, who received his good things in this Life, and is eternally Tormented, and *Lazarus* who was pinched with Want, Hunger, Cold, and Diſeaſes on Earth, was received into everlaſting Happineſs, *Luke* 16, 19. to end.

See the Parable of the Rich Husband-Man, who took anxious care for his Earthly Store, but made no Proviſion for Eternal Life, but God ſaid to him, thou Fool, this Night will I require thy Soul at thy Hands, then whoſe ſhall all theſe things be, which thou haſt provided? ſo is he who layeth up ſtore for himſelf, and is not Rich towards God, *Luke* 12, 16. to 22.

See the wo the Lord of Life pronounceth againſt the Rich, *Wo to you that are Rich, for ye have received your Conſolation*, Luke 6, 24.

And to forward our Mortification to the World, let us conſider the Advice given by the Holy Apoſtle, Love not the World, nor the things of the World, for if any Man love the World, the love of the Father is not in him, for all that is in the World, the Luſts of the Fleſh, the Luſt of the Eye, and the

Pride

Pride of Life is not of the Father, but of the World, 1 *Jo.* 2. 15, 16, 17.

And the World passeth away and the Lusts thereof, but he that doth the Will of God, abideth for ever. 1 *Jo.* 2. 15, 16, 17. The Holy Apostle *James*, doth eminently discover the danger of loving the World, know ye not that the Friendship of the World is enmity with God? whosoever therefore will be a Friend of the World, is the Enemy of God, *James* 4. 4.

Let us further consider the Apostle *Pauls* Character of the World, we brought nothing into the World with us, and it is certain we shall carry nothing out, and having Food and Rayment, let us be therewith content, but they that will be Rich, fall into many Temptations, and a Snare and many foolish and hurtful Lusts, which drown Men in Destruction and Perdition, for the Love of Money is the Root of all Evil, which while some have coveted after, they have erred from the Faith, and pierced themselves through with many Sorrows, 1 *Tim.* 6. 7, 8, 9, 10.

This Blessed Lord Jesus Christ, who is the only Wisdom, Light, and truth it self, teacheth his People to a dependance on himself, by Faith and Submission in all Providences, and as in the foregoing Scriptures, we are taught the emptiness of all other supports besides himself, and the emptiness of all other Enjoyments, his purpose therein, is to wean our Hearts from thence, and fix them on himself, by Faith and Submission in all Providences: he tells us, that a Mans Life consisteth not in the abundance of what a Man hath, in the foregoing Instance of the Rich Husband-Man, and that Man liveth not by Bread alone, but by every word that proceedeth out of the Mouth of God, this was the Doctrine of *Moses* to the People of *Israel*, when in the Wilderness they murmured for want of Bread, and when they

were ſhut up from expectation of help, and all probabilities of ſupply, were hid from their Eyes, he minds them of the great wonders God had wrought for them, in their Deliverance from *Pharaohs* Servitude. and deſigning to wind up their thoughts to God by Faith, that he would as well relieve them in that ſtraight, as well as he had done from under former difficulties, and therefore tell them, Man liveth not by Bread alone, but by every Word that proceedeth out of the Mouth of God, *Deu.* 8. 3. Implying that the ſole pleaſure of God, influences all the Creatures, and that God in his Omnipotence and Wiſdom, is not confined to the Methods and Appearances of Men, but can in his own way, accompliſh his purpoſe at his own pleaſure, his Bleſſing on the Creature can Augment them, to ſuch a Pitch as he deſigns, he can make a little Pot of Oyl, ſwell to many Barrels, when he deſigns to manifeſt his Power, and good Will to Man, 2 *Kings* 4. to 8. he can make one or two ſingle Meals, feed and refreſh for forty Days and forty Nights, he can make five Loaves and two ſmall Fiſhes, feed five thouſand Men, and cauſe the Fragments left, to exceed the firſt bulk, *Luke* 9. 12. to 18. he can open the Windows of Heaven, and give a Bleſſing, ſo as no room is for it to be ſtowed, *Mal.* 3. 10. he Cloaths the Lillies, and feeds the Ravens, without their Care or Induſtry, ſo that Faith and Submiſſion to his Bleſſed Will and Care will anſwer all things. He it is that Commands, *ſeek* and ye ſhall find, knock and it ſhall be opened, whatſoever ye ask the Father in my Name, believe ye have it, and *ye ſhall receive* it, *Math.* 7. 7. to 13.

Now as Chriſts Doctrine is full and without Parallel, ſo his Sufferings are without example, as being without Sin, not only againſt God, but upright alſo and perfect, ſo as he could not offend againſt Mans Law, and that all his ſufferings were voluntary,

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of pure love, not for Friends, but for Sinners, and Enemies, wherefore such as believe in him, and have the Hope of eternal Life, ought chearfully and patiently to endure Temptations, and bear their Afflictions in the Flesh, and willingly take up and bear the Cross, and more paraicularly for these Reasons.

First, To bear the Cross, is Christs Command.

Secondly, For this we have the Example of Christ his Prophets, Saints and Martyrs.

Thirdly, We have his Manifold promises of Assistance.

Fourthly, The Cross is the inevitable Path and Way, by which he leads his People to the Kingdom of Heaven.

Fifthly, It is the means by which he fits his People by Holiness, for that eternal Union and Communion with himself.

Sixthly, The Reward of Eternal Life at the end of the Race, is exceeding great.

First, Patient suffering and bearing the Cross is Christs Command: Christ Jesus, the Word of God, by whom is forgiveness of Sins, and Redemption through his Blood, who made our Peace through the Blood of his Cross, Preacheth this Doctrine, *come unto me all ye that Labour and are Heavy Laden, and I will give you rest, take my Yoak upon you, and learn of me, for I am Meek and Lowly in Mind, my Yoak is easy and my Burthen is Light*, Math. 11. 28, 29, 30.

When he sends out his Disciples to Instruct and Convert the World, he tells them, he sends them as Sheep in the midst of Woolves, he Commands them to be wise as Serpents, and harmless as Doves, and that they shall be brought before Kings and Governors, and hated of all Men for his sake, and that they could not expect better Entertainment than he their Master, that they must deny Father and Mo-

ther, and all other Relations and things dear to them for his ſake, and if they loved their Lives, or any thing elſe better than him, they ſhould looſe them, and he that taketh not up his Croſs, and followeth not him, was not worthy of him, *Matth.* 10. 10. to end.

This alſo hath been the ſtrain of all the Prophets and Apoſtles, to Preach up Patient bearing of the Croſs, to you it is given, ſaith the Apoſtle, not only to believe but alſo to ſuffer *Phi.* 1. 27. to 31. let us go forth therefore, ſaith the ſame Apoſtle unto him bearing his Reproach. *Heb.* 13. 12. to 16. Count it all Joy ſaith the Apoſtle *James*, when you fall into divers Temptations, knowing that the Trial of your Faith worketh Patience, but let Patience have her perfect works, that ye may be entire wanting nothing, *James* 1. to 6. take the Prophets, ſaith the ſame Apoſtle, for an example of ſuffering, affliction, and Patience, ye have heard of the Patience of *Job*, and have ſeen the end of the Lord, that the Lord is very pittiful, and of tender Mercy, *Jam.* 5. 7. to 12. For even hereunto are we called, ſaith the Apoſtle *Peter*; becauſe Chriſt alſo ſuffered for us, leaving us an Example that ye ſhould follow his Steps, who did not Sin, neither was guile found in his Mouth, who when he was reviled, reviled not again, when he ſuffered, he threatned not, but committed himſelf to him that Judgeth Righteouſly, 1 *Pet.* 2. to end. *ch.* 3, 14, 25.

Whoſe own ſelf bore our ſins in his own Body on the Tree, that we being Dead to ſin, ſhould cleave unto Righteouſneſs, by whoſe Stripes we are healed: ſee further of this, 1 *Pet.* 4. 12. to end.

Secondly, We have the Sufferings of Chriſt, and his Prophets, Apoſtles, Saints and Martyrs for our Examples, the Holy Scriptures give an account of the Opprobious uſage of Chriſt, his patient Sufferings,

ings, his Ignominious death, who willingly gave up his Life for Enemies, see this more particularly under four heads, elsewhere. These Holy Scriptures, *Isa.* 51. 6. *chap.* 53. all. *Psalm* 22. all. *John* 14. 31. *Mat.* 27. all. give the fuller history of the Particulars. The whole book of Holy writ, offers to our view, a large Catalogue of the sufferings of Prophets, Saints, and Martyrs, with their patient deportment therein, how patiently did *Moses* the mildest of Men bear the revilings of *Aaron* and *Miriam*, and prayed for *Miriam*, Numb. 12. so the Lord healed her? How humble was *David* under his Son *Absolom*'s Usurpation of his Crown, and defiling his Wives in the sight of the Sun, when he and all the People went out of the City bare-foot, weeping, and ashes on their heads, when they fled from *Absolom*? If I shall find favour in his sight, saith he, he will bring me again, and shew me both it (meaning the Ark of God in which he much delighted) and his Habitation, but if he say I have no delight in thee, lo here am I, let him do with me what seemeth good in his sight, 2 *Sam.* 15. 25, 26. With the like humility and patience, he bore the cursings and revilings of *Shimei*, and *David* said, let him curse, because the Lord hath said, Curse *David*, who then shall say why hast thou done it? it may be the Lord will look upon mine affliction, and that the Lord will requite me good for his cursing this day, 2 *Sam.* 16. 7, to 13.

How humbly did *Hezekiah* lay himself, and *Rabsecahs* Railing and Blaspheming Letter before the Lord, at the Siege of *Samaria*? and see the event thereof by Gods wonderful delivering of the City by his own immediate hand, 2 *Kin.* 19. How did Holy *Job* the mirrour of Patience and Innocence, in his great affliction abase himself before the Lord, when his Eyes were opened, when he could justify

himself to Man but not before God, *I have heard of thee by the hearing of the Ear, but now mine Eyes see thee, wherefore I abhor my self in Dust and Ashes*, Job 42. 5, 6.

How resolutely did the three Children with Faith and Patience, submit to the fiery Furnace for the honour of God, and his Truth? *Our God is able to deliver us from the burning fiery furnace, and he will deliver us out of thy hand, but if not, be it known unto thee O King, that we will not serve thy Gods, nor worship the Image that thou hast set up*, Dan. 3. 16, 17, 18. how couragiously did *Daniel* worship the Living God, when forbid upon pain of being cast into the Lions Den? and we see what glorious deliverance he had, *Dan.* 6. Holy *Stephen* couragiously and patiently endured Martyrdom, and kneeling down prayed for his Enemies, *Father forgive them, they know not what they are doing*, Act. 7. 60.

The Holy Apostles were made spectacles of Men and Angels, *God hath set forth us the Apostles last, as spectacles of Men and Angels, and to the World*, 1 Cor. 4. 9. The Cross of Christ was the glory of *Paul*, and should be of all Men, *God forbid that I should glory in any thing save in the Cross of Christ*, Gal. 6. 14.

See the instances of the Apostles sufferings, we are troubled on every side, yet not distressed, we are perplexed, but not to despair, persecuted, but not forsaken, cast down, but not destroyed, always bearing about in the body, the dying of the Lord Jesus, that the life also of Jesus, might be made manifest in our body, for we which live are always delivered to death for Jesus sake, that the Life of Jesus might be made manifest in our mortal flesh. 2 *Cor.* 4. 8, 9, 10, 11.

See a farther instance of the Apostles suffering, but in all things approving our selves as the Ministers of God, in much patience, in afflictions, neces-

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ſities, in diſtreſſes, in ſtripes, in impriſonments, in tumults, in labour, in watching, in faſtings, in pureneſs of knowledge, by long ſufferings, by kindneſs, by the Holy Ghoſt, by love unfeigned, by honour and diſhonour, by evil report and good report, as deceivers and yet true, as unknown yet well known, as dying and yet behold we live, as chaſtned and yet not killed, as ſorrowful yet always rejoying, as poor yet making many rich, as having nothing and yet poſſeſſing all things, 2 *Corinthians* 6. 4. to 11.

Of the Jews, five times received I forty ſtripes, ſave one, thrice was I beaten with Rods, once was I ſtoned, thrice I ſuffered Shipwrack, a Night and a Day I have been in the Deep, in peril by Water, in perils by Robbers, in peril by mine own Countrymen, in perils by the Heathen, in perils in the City, in perils in the Country, in danger in the Sea, in perils by falſe Brethren, often in wearineſs, painfulneſs and watching, often in hunger and thirſt, often in cold and nakedneſs, 2 *Cor.* 11. 24. to 28.

See the Inſtances of the Churches ſufferings and great afflictions, almoſt incredible, and by Nature without Grace intolleiable, her ſore runs in the night, her friends not only left her, but dealt treacherouſly with her, and became her Enemies, the Enemy ſpread his hand on all her pleaſant things, her people have given their pleaſant things for Bread, no ſore like my ſore, deſolate and faint, delivered into their hands from whom ſhe was not able to riſe, ſhe was trodden as in a Wine preſs, Prieſts and Elders gave up the Ghoſt for Famine, Children and Sucklings ſwoun away in the Street, and Women eat their Children of a Span long, Enemies hiſs and wag their Head, and ſay we have ſwallowed her up, this is the day we looked for, and yet in all this, ſhe can with patience and ſubmiſſion

ſay,

say, *Why should the living Man complain, man suffereth for his Sin, all this is less than our iniquities do deserve,* Lam. 3. all, chap. 2. all. And thus justifieth the Lord and applieth to him by Prayer and Confession of Sin for Mercy, the Holy Apostles also rejoyce in their afflictions, that they are counted worthy to suffer for the testimony of Jesus, and say, in all this through Grace, *We are more than Conquerours, and God forbid that we should glory in any thing, save in the Cross of Christ.*

Thirdly, Promises of assistance: as the greatest evils are alleviate, and greatest extremities are lessened, by hope and help of means and relief, and as the most diseased persons, in the most chronical and malignant Distempers, are eased, composed, and half cured, by the sight of a famous and approved Physitian, and by his assurance or opinion that the Distemper they labour under is curable, or that the Distemper which he can easily cure, will not only work it self out, but will also cure and cleanse the body, of more gross and contagious humours, which are more dangerous and infectious of the blood, as Agues often cure Hectique and malignant Feavers, which more invade and annoy the brain and endanger the Life; so the blessed Lord Jesus Christ, being the great Shepherd and Physitian of Souls, in whom the Godhead dwelleth bodily, not only knoweth as being omniscient, but also has all power both in Heaven and Earth given to him: hath not only the means in his own hand, but by his Promises hath engaged himself, by his faithfulness, that he will heal, help, and deliver his People, therefore faith in the Promises of God, doth and should uphold his afflicted and discouraged People, and these Promises are sure, numerous, and by Divine Wisdom and Love, suited and proportioned to the exigence of his People in all cases, either in

Spiritual

Spiritual or Temporal maladies; and these Promises answer to the twofold estate or condition of Man, as he is either under Spiritual or Temporal Diseases or Temptations.

And first a Spiritual, and as the Soul is more excellent than the Body, so the diseases of the Soul are more dangerous, grievous and uneasy, *The Spirit of a Man can bear his Infirmities, but a wounded Spirit who can bear?* as all the motions of the body are disordered by the distemper of the Spirit, so greatest care should be taken to cure and remove the disorders thereof, and this is the great consolation of the diseased in Spirit, that their Physitian hath cures paramount to the cures of all others, as being in himself omnipotent, to whom alone is given the faculty of healing of Soul distempers.

The Spirit of the Lord is upon me, because the Lord hath anointed me to preach good tidings to the meek, he hath sent me to bind up the broken hearted, and to proclaim liberty to the Captives, and the opening of the Prison to them that are bound, to proclaim the acceptable year of the Lord, and the day of vengeance of our God, to comfort all that mourn, to appoint unto them that mourn in Zion, to give unto them Beauty for Ashes, the oil of Joy for Mourning, the Garment of Praise for the Spirit of Heaviness, that they might be called Trees of Righteousness, the planting of the Lord, that he might be glorified, Isa. 61. 1, 2, 3.

And see hence what great encouragement the Saints have to wait on God, for the accomplishments of his Promises, who is faithful and cannot fail; the Church and People of God, say in the same Scripture, *I will rejoyce in the Lord, my Soul shall be joyful in my God, for he hath cloathed me with the Garments of Salvation, he hath covered me with the Robe of Righteousness, as a Bridegroom decketh himself with Ornaments,*

Ornaments, and as a Bride adorneth her self with her Jewels, Isa. 61. 10.

By which we see his Promises are not only large, but he makes them effectual in the Christians Improvement thereof to their own comfort: these Promises may be branched forth answerable to the several Spiritual Distempers in these three Heads.

First, Under Spiritual darkness and desertion.

Secondly, Under anguish of Spirit for heinous Sins.

Thirdly, For the multitude of Sins or under Relapses.

And as to these three states or conditions of Spiritual Distempers, see the manifold particular and apposite Promises of God under these Distempers.

The second Disease to which Gods Promises are annexed, is under Temporary afflictions and trials, which though he could ease and instantly remove, nevertheless as a wise and just Physitian, judiciously consults the Patients Distemper, and finds that one single Dose or Potion is not enough, but that a course of Physick is absolutely necessary to cure the Distemper, and as he studies neither to gratify the Patients present distempered Palat, nor his uneasy humour, but minds the most suitable Medicines, proper method of Cure, order of Diet and Exercise under the Cure, he confines him to retirement and abstinence, as well from the luxuriant eating and drinking, and the too great liberty of former converse, as the causes and rise of his distemper, so that tender Physitian of Souls the Lord Jesus Christ, takes the same method of curing and relieving his afflicted under their distempers by afflictions, and as he knows the humours, on which the Physick is to work, that it must have liberty and time for operation, and that the Patient must needs be sick

and

and anxious for a Cordial; as when a Chirurgeon hath bound up a wound and applied suitable Plaisters pinching and cauthorizing, which necessarily in order to cure must annoy, and disquiet the patient, that he will importune the Doctor for a Cordial, to abate his sickness, and the Chirurgeon to remove the Plaister; nevertheless they wisely considering, that giving a Cordial, or removing the Plaisters before its time, hinders cure, encreaseth more and grosser humours, therefore gives no other compliance, but advice of Patience, and assurance of cure, on the due operation of the means; so this great Physitian of Souls, though *in all their afflictions he is afflicted*, he will take his own time and way for their relief, and affords no other Cordial for the present, but that of his universal promises, which are extensive to all circumstances of their several cases and conditions, which may be branched out in these heads.

First, Sickness. Secondly, Imprisonments. Thirdly, Poverty. Fourthly, Desertion, and forsaking of friends. Fifthly, Under Slanders and Reproaches, in all which cases the Lords promises are not only full and numerous, but also peculiarly apposite, and especially calculated by him to all and every of the particular cases, which is more expresly set down before.

Fourthly, The fourth encouragement for the People of God to bear afflictions patiently, is that the Cross of Christ is the Path way, that Christ hath appointed his People to walk to Heaven, for if you be without chastisement, whereof all are partakers, then are you Bastards and no Sons. *Heb.* 12. 5, to 12. Wo is me for my hurt, my wound is grievous, but I said I must bear it, *Jer.* 10. 19, 24. O Lord correct me not in thine anger but in judgment, least thou bring me to nothing, I am with thee

thee ſaith the Lord to ſave thee, though I make a full end of all Nations whether I have ſcattered thee, I will not make a full end of thee, but correct thee in meaſure, and not leave thee altogether unpuniſhed, *Jer.* 30. 11.

And this is Chriſts Legacy to his followers, Brothers ſhall deliver up Brothers to death, the Fathers ſhall riſe againſt the Children, and Children againſt their Parents, and cauſe them to be put to Death, and ye ſhall be hated of all men for my ſake, *Mat.* 10. 6. to 40. and if any man will be my Diſciple, he muſt deny himſelf, lay down his Life, take up his Croſs daily, and follow me, if any man ſuffer as a Chriſtian let him not be aſhamed, but let him glorify God on this behalf, for the time is come, that Judgment muſt begin at the Houſe of God, and if it firſt begin at us what ſhall the end be of them that obey not the Goſpel of God? if the Righteous ſcarcely be ſaved, where ſhall the ungodly appear? wherefore let them that ſuffer according to the Will of God, commit the keeping of their Souls to him in well doing, as unto a faithful Creator, 1 *Pet.* 4. 15, 16, 17, 18. For if God ſpared not the natural branches, take heed, leſt he alſo ſpair not thee: behold therefore the goodneſs and ſeverity of God, to them that fell ſeverity, but towards thee goodneſs, if thou continue in his goodneſs; otherwiſe thou ſhalt be cut off, *Rom.* 11. 21, 22.

Is it not the foretold Lot of Gods People, that through tribulation and perſecution they muſt enter into the Kingdom of God? and the Diſciple cannot expect better entertainment than the maſter, if they have called the Maſter *Beelzebub*, how much more they of his houſe-hold? *Mat.* 10. 24, 25.

Fifthly, The furnace of affliction is the means, by which the wiſe contriver of our Salvation, fits his People for thoſe eternal Manſions of Glory, for

as

as the Goldſmith doth purify his mettal by fire and furnace, to bring it to the pure and true touch, and as the Joiner by Plain and Chiſſel faſhioneth his Wood, for his Mortice, even ſo the Lord who is of purer Eyes than can behold Iniquity, by his Fatherly chaſtiſements, of trials and afflictions, doth poliſh and fit his peoples Hearts and Affections, and by blaſting the glory of humane enjoyments, he raiſeth their deſires to the heavenly enjoyments, and fits and faſhions them with ſuitable qualifications of holineſs, and having experienced the vanity, emptineſs, and uncertainty of all earthly enjoyments, their affections are wholly railed unto, and ſet upon God alone. The Prodigal had never thought of the plenty, wealth, or glory of his Fathers Houſe, or of returning thither, had it not been that he was pinched and under ſtraits. The Church had not thought of returning to her firſt love, had it not been, that her Corn and Wine, and the delicacies by which ſhe entertained her ſelf with, and lived voluptuouſly, were taken away, *Hoſ.* 2.

The ſixth thing to encourage Believers patiently to bear the Groſs, is the great prize of Eternal Life already ſpoken of.

But here it may be objected, that the Doctrine of mortification, ſelf-denial, and contempt of the World, is a comfortleſs, and melancholy Doctrine, and Heaven ſeems only to be obtained on hard and dear terms, and that the neceſſity of looſing all for Heaven, will encourage the neglect of Heaven, and induce men rather to take *Solomons* advice, in taking pleaſure and delight in the Creatures, and therein to comfort themſelves, and thereby they will be the leſs anxious for Heaven, *Eccleſiaſt.* 11. 9.

Secondly, This Doctrine ſeems contrary to the Scriptures, which promiſes halcyon days to the Church

Church, and great Honour, Wealth, and prosperity, and that Kings shall be her nursing Fathers, and Queens her nursing Mothers, and that the Saints shall Judge the Earth, how then can this consist with the contempt of the World.

Thirdly, This Doctrine seems desparagable, and contrary to the Holy, Just, and good Nature of God, to treat the best of his Friends and People with pinches, Difficulties and Contempt, and to suffer the wicked to enjoy their full delight, and amongst Men, it will be thought great ingratitude, to treat the best of Friends, worse than the worst of Enemies.

As it is most certain from experience, and History from the beginning of the World, and coming of Christ, the People of God have been under the worst of Temporary Circumstances, so it is likewise proved in the foregoing Discourse, that this is their appointed Lot, and this hath also been the stumbling of the Saints, and particularly to *David*, the wicked's constant oppulency, quiet, and prosperity, made him much amazed, *Psalms* 10. *Psalm.* 17. 9. to 15. *Ps.* 37. *Ps.* 73. 3. to 17. *Jer.* 12. 1.

See what Holy *Job* the Patient, and Wise, saith on this Subject, *The Wicked become Old, they are mighty in Power, their Seed is Established in their Sight, and Of-spring in their Eyes, their Houses are safe from fear, the wrath of God is not upon them, their Bull gendreth and faileth not, their Cow Calveth, and casteth not her Calf, they send forth their little ones like a Flock, and their Children dance, they take the Timbrel and Harp, and rejoyce at the sound of the Organ, they spend their Days in Wealth, and in a Moment go down to their Grave, wherefore they say unto God, depart from us, for we desire not the knowledge of thy way, what is the Almighty, that we should serve him, and what profit have we, if we Pray unto him?* Job 21. 7. to 16.

And the same Language was in use in the time of the

the Prophet *Malachy*. *And ye said it is in vain to serve God, and what profit have we, if we keep his Commandments and Ordinances, and that we have walked mournfully before the Lord of Hosts? and now we call the proud Happy, and they that work wickedness, are set up, yea, even they that tempt God, are delivered*, Mal. 3. 14.

For the full clearing and answering these Objections, let us consider the things in Competition and Weigh them in the Ballance of the Sanctuary, and these are chiefly two.

First, The Enjoyments of this sensual Life and Being, which are Temporary.

Secondly, Things Spiritual, which are Eternal.

First, As God of his Heavenly Wisdom, made the World for his own glory, and by himself upholds the same, and gives to whom he pleaseth, what portion thereof he will, so it is at his pleasure to recall what he giveth when he will, so that Man is but a Sojourner in Earth, and Tenant at Will, for Life, and all Human Enjoyments, and Mans claim thereunto is extinguishable at his pleasure.

Secondly, Let us consider the vast disproportion in value, between things Temporal, and things Spiritual: *Solomon* the Wisest, and of greatest experience hath given us this Testimony on Record, that all Human Enjoyments, are but vanity and vexation of Spirit, *Eccl.* 2. all. The Apostle *Paul* in the foregoing Scriptures, sheweth the emptiness and vanity of all, that may be challenged for good or great in the World, that all perish in the using, 1 *Tim.* 6. 7. to 17.

The Holy Evangelist *John*, gives us the like account, 1 *John* 2. 15, 16, 17. so that the whole that can be pretended to in this World, is some present possession of Worlds vanities, attended with uneasiness, and discontent of Mind, uncertainty in the

Enjoyment, all being subject to change, at the pleasure of God.

Thirdly, Let us consider the Nature, Value, and Continuance of things Spiritual; things Spiritual litterally understood, imply something above the sensual Appetite and Perception, and only to be apprehended, and enjoyed by the Spirit, Mind, or Soul of Man, the Nobler part, and that is Eternal and not seen, as described by the Apostle, *while we look not after things which are seen, but after things which are not seen; for that which is seen is Temporal, but that which is not seen, is Eternal*, 2 Cor. 4. 18.

In the next place we are to consider, what are these Spiritual things which Transcend, and are above sensual Enjoyments, about which the Soul is only and principally exercised, which may be briefly comprized in these four.

First, Jesus Christ the Son of God and Saviour of the World.

Secondly, All Spiritual Endowments and Graces given to the Saints, and procured to them by Jesus Christ.

Thirdly, The Sanctified Use of all Temporal and Spiritual Mercies bestowed on the Saints, while in time.

Fourthly, Eternal Life obtained, and freely bestowed on the Saints by Jesus Christ.

As to the first; God of his own free Will, having Created Man in Holiness and Righteousness, according to his own Image, *Gen.* 3. 6. Scripture and sad experience inform us, that our first Parents, and we in them, have fallen from the Original State of Innocence, in which they were Created, and thereby the Venom of their sin hath infected and depraved Mans Nature at such a rate, that there being a necessity for an Atonement, and satisfaction to Gods Justice for Mans Sin; And of a Mediator between God and

and Man, to restore Man to the pure and unspotted Image of God, and it being impossible for Men or Angels, to make such Atonement, or to procure a Mediator; The free Love of God, raiseth one up even Jesus Christ the Son of God, and express Image of his Father, to take upon him the shape of a Servant; and though he knew no sin, to become sin for us; so that by taking upon him our Nature, and in our shape and place submitting to the Justice of God on the Cross, hath paid the Ransom for us, and restored fallen man to the Image of God, in Righteousness and True Holiness, *1 Cor.* 15. 21, 22, 47, 48.

The first Man is of the Earth, Earthy; the Second Man is the Lord from Heaven; and as is the Earthy, so are they which are Earthy, and as is the Heavenly, so are they which are Heavenly, and as we have born the Image of the Earthy, we also shall bear the Image of the Heavenly; and thus Christ having paid the Ransom for Sinners, he offers to all Men the free Market of Salvation, Pardon and Eternal Life; for God so loved the World, that he gave his only begotten Son; that whosoever believeth in him, should not Perish, but have Eternal Life, *John* 3. 15, 16, 17. For when we were without strength, Christ dyed for us; when we were yet Sinners and Enemies, *Rom.* 5. 6, 7, 8.

But it may be Objected that Christ had a Body, and Mans Nature, and the Resurrection from the Dead, seems things under the Comprehension of Sense and Feeling.

Answer; Although Christ had, and took on him Mans Nature, nevertheless the Mystery of his Incarnation, Resurrection, Ascension, Communication of Garces and Eternal Life, procured by him, must be apprehended by Faith, and can never be reached by Human Sense; the Natural Man knoweth not the

things of God, neither indeed can do, because they are ſpiritually Diſcerned.

The Second thing in the Treaſury of Spiritual Mercies, are the various gifts and graces ſpiritually beſtowed by God, to believers in Jeſus Chriſt, *He that ſpared not his own Son, but freely gave him up for us all, how ſhall he not with him alſo, freely give us all things?* Ro. 8. 32. Theſe choice and ſpiritual Mercies may be claſſed up in theſe three.

Firſt, Such as are abſolutely neceſſary to Salvation, and the actual laying hold on Jeſus Chriſt, and applying him in his Merits, Sufferings, Reſurrection and Glorification, as the only Mediator between God and Man, ſuch is Faith, *for without Faith, it is impoſſible to pleaſe God*, Heb. 11. 6.

Faith is that Grace whereby Chriſt is owned, and upon which Salvation is promiſed, in the foregoing Scripture, This is that grace that unites and incorporates Sinners to God, *for ye are all the Children of God by Faith in Chriſt Jeſus*, this is that grace which gives Life, Sap, and being to Chriſtians, *Now the Juſt ſhall live by Faith, but if any Man draw back, my Soul hath no Delight in him*, Heb. 10. 38. This is the only operative and effectual grace, *where is boaſting then? it is excluded, by what Law? by Works? Nay, by the Law of Faith, therefore we conclude, that Man is juſtified by Faith, without the Deeds of the Law*, Rom. 3. 23.

Although this of Faith be the chief eſſential grace on which the being of a Chriſtian depends, this flows from the ſpirit of God, *from whom are all good and perfect gifts*, and by him are wrought in us, *for by grace are ye ſaved, through Faith, and not of your ſelves, it is the gift of God*, Eph. 2 8.

The ſecond grace is Holineſs, without which alſo it is impoſſible to pleaſe God, *be ye Holy, as your Heavenly Father is Holy, who is of purer Eyes, than can behold*

behold Iniquity, this grace qualifieth Sinners to reſemble God in Purity, Innocence, and Righteouſneſs, *Bleſſed are the pure in Spirit, for they ſhall ſee God*, Math. 5. 8. and thus it behoveth Chriſtians to be, for that Chriſt having taken on him our Nature, to purifie it from all the ſtains of ſin, he makes all his Children partakers of the Divine Nature and deſigning to aſſemble them in the New *Jeruſalem*, where no unclean thing can enter, they muſt all be Holy, and Clothed with Righteouſneſs.

This eſſential Duty is Recommended and Commanded to us in Scriptures, *we are all his Workmanſhip Created in Chriſt to good Works, which God hath before ordained, that we ſhould walk in them, and are built upon the Foundation of the Apoſtles, and Prophets, Jeſus Chriſt himſelf being the chief corner Stone, in whom all the Building fitly Framed together, groweth unto an Holy Temple in the Lord*, Eph. 2. 8, 9, 10, 21.

And that ye put off concerning the former Converſation, the Old Man which is Corrupt, according to the Deceitful Luſts, and that you put on the new *Man*, Created *according to Holineſs*, *Eph.* 4. 21. to end.

If ye be riſen with Chriſt, ſeek theſe things which are above, where Chriſt ſitteth at the Right Hand of God, ſet your Affections on things above, not on things on Earth, for ye are Dead, and your Life is hid with Chriſt in God, when Chriſt who is your Life ſhall appear, then ſhall ye alſo appear with him in glory. Mortifie therefore your Members which are on Earth, and put on the New Man, which is renewed in knowledge, after the Image of him who Created it. Col. 3. 1, 2, 3, 4.

They that are after the fleſh, do mind the things of the fleſh, but they that are after the Spirit, the things of the Spirit, to be Carnally minded is Death, but to be Spiritually minded, is Life and Peace, becauſe the Carnal Man

is emnity against God, for it is not subject to the Law of God, neither indeed can be; so these that are in the flesh, cannot please God, and if Christ be in you, the Body is Dead because of Sin, but the Spirit is Life, because of Righteousness; for if ye live after the flesh, ye shall dye, but if through the Spirit, ye mortifie the Deeds of the flesh, ye shall live; for as many as are led by the Spirit, are the Sons of God, Rom. 8. 5, 7, 10, 13, 14. *and every one that hath this hope in him, purifieth himself, as he is pure,* 1 John 3. 3.

The third Special grace, coming from this great Magazine of Heavenly Store, is Mortification, although there is such affinity and connexion amongst spiritual graces, that they are not perfect nor compleat, but when in one Chain, and joyned together, yet this grace hath some thing peculiar in it, as being that special piece of Accomplishment, which frames the Soul to an immediate closing with Christ.

Mortification is either the curbing or subduing superfluous excrescences, or growth of superfluous Humours in the Body, or like proud flesh about a wound under Cure or the total destroying of that which hath the Preheminence, and may destroy a better Life, as the reigning prevalent Lusts of the flesh, to the Destruction of the Soul; in both which Senses spiritual Mortification may be taken; for as the Vine and other Fruit-Trees, are oppressed by superfluous Wood, so as the Sap is exhausted in feeding so many superfluous Bows, which may bring forth Leaves, weak Blossoms, but little, or at best bad Fruit, because not sufficiently Nourished with Moisture from the Root, but the Root being Disburthened from these excrescences or superfluous Boughs, the Root is able to communicate moisture to the remaining part, and the Tree produceth more and better Fruit; even so when the affections and delight of the Soul,

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are ſpent upon the Luſts, and ſenſual Pleaſures of the Fleſh, the Soul and Spiritual graces are ſtarved; and whether for want of ſuitab eEncouragement, and therefore the Great and Wiſe Husband-Man, and Shepherd of the Soul, by his Chaſtiſements, lops of the ſuperfluous delights, and Luſts of the Carnal Heart, either by blaſting the Objects of our Luſts and Carnal Delights, or aſſiſts his People in this great Duty, to mortifie and wean their Affections from theſe Objects, and be more fruitful to Eternal Life, by fixing their Hearts on Chriſt Jeſus. Now as all Chriſtians are Members of Chriſt, and muſt be ingrafted in him, *John* 15. 1. they muſt be ſuited for that Ingraftment; and as the Joyner frames his wood, each piece to anſwer to another, and cuts it till it fit; and as the skilful Chyrurgeon by his powder, or Inciſion cuts off the proud Fleſh about the wound, until it be clean; and as the Gardner frames the Scyon for the ſtock, even ſo muſt the Soul be ordered, before it can be ingrafted into that ſpiritual Root, Chriſt Jeſus.

In this Spiritual Operation, theſe three things are conſiderable.

Firſt, Wherein it conſiſts.

Secondly, The neceſſity of the Cure.

Thirdly, The means whereby this Cure is wrought.

As it muſt be agreed unto, that all Chriſtians muſt be renewed, Rooted and built in Chriſt Jeſus, being the chief corner Stone, *If any Man be in Chriſt, he is a New Creature*, 2 Cor. 5. 17.

In this is firſt the cutting off what is ſuperfluous.

Secondly, The grafting the Soul into the New Root, Chriſt Jeſus.

As to the firſt, it is the Cuſtom of skilful Chyrurgeons, in cutting any Ulcer or Ulcerated Member, to make a full enquiry into the habit, and diſpoſition

of the Patients Body, and Symptoms of the Grievance, and some times in his Operation purgeth, and at other times he Ministers Cordials, to prevent faintings, and often times he renders the Patient insensible of the pain by sleep, or otherwise; and before he begins his Cure, the better to be informed where the Malady lyeth, if it be a Stone, he useth some Instrument to search it; if a Wound he cleanseth about the Wound, and when he hath made these Preparations, he makes Incision without regard of the Patients complaining of pain, until he hath finished his Work; so in this Work of Mortification, a Christian must do these three things.

First, He must make a full and impartial Examination of himself.

Secondly, He must prepare the Soul for the Cure, he must proceed and go on with the Work without partiality, or Indulgence to any sin.

First, Examination in which the Thoughts and the Objects thereof on which they are most exercised, and wherein they most delight, are to be inquired into, for as the thoughts and affections are so is the whole Man, therefore he must bring them to the line, and to the plummet of Gods Law, to the Law, and to the Testimony, if ye walk not according to this Rule, it is because there is no light in you, *Is.* 8.20.

To be Carnally minded is Death, but to be Spiritually minded, is Life and Peace, and they that are after the flesh, do mind the things of the flesh, but they that are after the spirit, do mind the things of the spirit, for that the flesh is Enmity against God, *Ro.*8.5,6.7,8. So that here by the Word of God, we are to examine and judge, and in the Work of Mortification to take special care to get the thoughts, and affections, which are Carnal and Enmity against God by Nature, to be weaned from the Carnal Objects, and placed on Christ, and the felicities in him,

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for ye are dead, and your Life is hid with Christ in God, provide your selves bags with wax not old, a Treasure in Heaven which faileth not for where your Treasures are, there will your Hearts be also, *Luke* 12. 31, to 35. So the Christian being dead to this World, and his Life hid with Christ in God, like the Apostle *Paul*, in whom I am Crucified to the World, and the World to me, nevertheless, I live, but not I, but Christ that liveth in me, and the life that I live in the flesh, is by the Faith of the Son of God, who loved me, and gave himself for me, *Gal.* 2. 20. his delight was in Heaven, and not in the splendor or vanities of this Life; so that the chief part of Mortification, is to wean the affections from Carnal things, and to raise, elevate, and place them on things above, and as the thoughts and affections are to be looked unto, even so are all the words and actions of a Man, and if for every idle word and enormous action, we must answer, how much more are we concerned to search into, and Mortifie the Corrupt Fountains from whence flow such Corrupt and sour Grapes?

This Examination must be very thorough, and impartial, into every word and every action, with all the lightning Circumstances and Aggravations thereof.

This Examination also must be attended with a Godly sorrow, and a hearty Repentance, like that Repentance not to be repented of; for godly sorrow worketh Repentance to Salvation, not to be repented of, but the sorrow of the World worketh death, and our Repentance should be such as the Apostle Describes, behold the self same thing that ye sorrow after a godly sort, what carefulness it wrought in you, yea, what clearing of your selves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what Revenge? and this

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in true Mortification, never to think of old Sins and Corruptions, but with Indignation and Abhorrence, as is more fully explained under the particular Head of Repentance.

Secondly, A second thing considerable in the work, is a due preparation; this being no easie task, no less difficult, than the divorcing Old Friends, Lovers, and Acquaintances, and the breaking of Old inured Friendship; therefore the Soul must have this preparative; he must be under the Conviction of a necessity, either of perishing eternally, or be separate from the Lusts of the flesh. If any Man be in Christ, he is a new Creature, Old things are done away. I am the true Vine, and my Father is the Husband-Man; every Branch in me that beareth not Fruit, he taketh away, *John* 15. 1, 2. Now under this Conviction, of the necessity of having Old Superfluous Lusts, and Carnal desires to be cut off and purged away, or the Soul everlastingly to perish. how should not the Soul be wise, and condescend to the Divorce, and say, what have I any more to do with Idols? doth not the great Physitian of Souls tell us, it is better that one Member perish, though never so dear, or desirable to the flesh, than that the whole Body and Soul should be cast into Hell, which will follow inevitably, if not divorced from Lust, and be renewed in Christ? *Mat.* 5. 20, 30.

A Second preparation is, to consider the great advantages will accrew by this Divorce of Lusts; such who are thus Divorced, shall be made Sons and Heirs of God with Christ, *John* 17. 22, 23. and shall have all things *Rev.* 21. 7. When lopt off from the World, they shall be united unto God in Christ Jesus, their short sufferings, and parting with the Lusts of the World, shall work for them an exceeding and an eternal weight of glory, 2 *Cor.* 4. 17, 18.

They

They ſhall have treaſure in Heaven inſtead of, and in exchange of Earthly Riches.

Their Life ſhall be ſaved in loſing of it, and loſt in ſaving of it, *Luke* 9 23, 24, 25. Who then would not part with uncertain Riches for Heavenly Treaſure, with a rotten Member for a ſound Body, a paltry pleaſure for Eternal happineſs?

Thus the Patient being prepared, of the neceſſity of an Inciſion to preſerve Life, and with Cordials of promiſes to prevent faintings, he muſt go on couragiouſly, to cut off all corrupt and feſtered members, of what quality or whatſoever uſe; and for this we have Chriſts expreis command, *if thy right Eye or thy right Hand offend thee cut it off*, If Father, Mother, or any of the deareſt Relations come in competition, all muſt be forſaken for him, *Luke* 9. 23, 24, 25, 26. Thy life muſt not be preferred to him, but a man muſt take up his Croſs and follow Chriſt; ſo that nothing however ſo choice or dear to us, muſt ſtand in the way againſt, or in ballance with Chriſt, but in all theſe things a man muſt deny himſelf and loſe all for Chriſt, *Mat.* 5. 29, 30. *If any man be in Chriſt he is a new Creature, old things are done away and all things are made new; mortify therefore your members which are on Earth*, 2 Cor. 5. 17.

The fourth Spiritual advantage from Heavenly bounty is Regeneration. It is not enough to cut off old withered branches, or lop Trees; to make them fruitful, and propagate new Trees, but plaſhing, ingrafting, or inoculation is neceſſary, even ſo in the Chriſtian Husbandry, though cutting off the old luxuriant branches of Luſt, be abſolutely neceſſary by mortification, yet this is not all, for the Chriſtian muſt have a new life, for that by the impurity of Sin, and Concupiſcence of our Natures ſince the Fall, the whole Maſs of Blood or Nature is corrupted,

ted, And God ſaw that the wickedneſs of Man was great in the Earth, and that every Imagination of the Thoughts of his Heart was evil continually, *Gen.* 6. 5. Therefore he muſt be ingrafted into Chriſt, the true and living Vine, I am crucified to the World, and the World to me, nevertheleſs I live, but not I but Chriſt that liveth in me, and the Life that I live in the Fleſh, is by the Faith of the Son of God, who loved me, and gave himſelf for me, *Gal.* 2. 20. That ye put off concerning their former converſation, which is corrupt according to the deceitful Luſts, and that ye be renewed in the Spirit of your minds, and that ye put on the new man which after God is created in true holineſs and righteouſneſs, *Eph.* 4. 22, 23, 24. And be not conformed to this World, but be ye transformed by the renewing of your minds, that ye may prove what is the good and acceptable and perfect Will of God, *Rom.* 12. 2. Know ye not that Chriſt is in you, except ye be reprobates, now we are no more ſtrangers nor forreigners, but fellow Citizens with the Saints and with the houſhold of God, and are built upon the foundations of the Apoſtles and Prophets, Chriſt Jeſus being the chief Corner Stone, in whom all the building fitly framed together groweth unto an holy Temple in the Lord, in whom ye alſo are builded together for an habitation of God through the Spirit, *Epheſ.* 2. 19, to end. All which Scriptures teach us, that the Chriſtian is a new man, hath a new life, and is built on Chriſt the foundation and nouriſher of his Life, and that Chriſt is the Vine wherein the barren Branches muſt be cut off, and the fruitful nouriſhed. This holy Lord Jeſus Chriſt convinceth the great lawyer *Nichodemus* of the neceſſity of Regeneration, of being born again by the Spirit, *Unleſs a Man be born again he cannot ſee the Kingdom of God*, John 3. 3, 5. Now in this great concern

concern we are to consider two things.

First, To make a right discovery of the truth of this new Life by Regeneration.

Secondly, We are to consider seriously of the means how this Conquest and new Life may be preserved.

First, As this is the greatest concern to man, to be well founded in his claim to Heaven, so it is easy to the flesh to be deceived in this thing, for as it often falls out among Women that they are deceived by false conceptions, and travel long in expectation of the Birth, when both they themselves and others are in hopes, yet it proves at last a deceit, oftentimes to the destruction of the person, having nourished Diseases and Corruptions instead of a true Birth, so no doubt many may seem to be under conception of this Heavenly Birth, have some symptoms, and appear to labour under pain, to be delivered of the old corruption, and bring forth the Spiritual Birth, and yet Christ is not formed in them. As the desire of issue makes many Women use many uneasy and expensive means, so many men for the lucre of Heaven strain far and yet come short, because their Hearts are not straight with God, *Simon Magus* offered a large sum for the Holy Ghost, the young rich Man in the Gospel kept all the Commandments, *Annanias* and *Saphira* sold their possessions, and brought the Money to be distributed amongst the Saints, and yet all fell short of this new Birth, and so of the Kingdom of God: we are commanded to try the Spirits, for every Spirit is not of God, wherefore, that we may find out the truth and reality of this new birth; It is fit to reflect on the actions of the former Life, and examine the new life in all its parts, and find out whether the suitable effects of the change and new birth be produced, for according to the effects of

life

life ſo muſt we judge of the Life, whether it be renewed or not, for the Tree is known by its fruits The effects of life are chiefly three.

Firſt The Thoughts earlieſt in the conception of the rational creatures.

Secondly, The Affections.

Thirdly, The Actions.

Theſe three generally make up the whole Man, and as we find theſe three concurring in the firſt degeneracy, *The Thoughts of man were evil and only evil continually.* So we find Thoughts, Affections, and Actions, concurring in that firſt tranſgreſſion, the rebellious Thoughts, mutining againſt the Command, the luſtful affections after the fruit that was good to eat, and pleaſant to the Eyes, and to be deſired to make one wiſe, and the actions in eating thereof. Now as by this degeneracy in our firſt Parents, the whole Nature of Man in *Adams* Apoſtacy was corrupted, that thenceforth their thoughts were evil and only evil continually.

So that whatſoever mans eſtate was at his Fall, he muſt now have a new life by Jeſus Chriſt, and as his Nature and whole Man was corrupted, ſo muſt he be wholly framed a new, by being tranſformed into that holy frame, after the Spirit and Image of him that created him, and that in all his thoughts, affections and actions, and whether it be ſo or not, let every man ſearch and try himſelf, and

Firſt, In his Thoughts, *If any man be in Chriſt he is a new Creature in his Thoughts, let the ſame mind be in you, which was in Chriſt Jeſus,* ſaith the Holy Apoſtle, and a right regulation of a mans thoughts conſiſts.

Firſt, In placing of them on proper objects.

Secondly, In the right Government of them directed to theſe objects.

Man

Man in his degeneracy and ſtate of Nature, is as in a Feaver, the whole Maſs of Blood being ſo diſordered and infected, that nothing is regular with him, much leſs his Thoughts, for that he is of the Earth, Earthly, and in that natural darkneſs, that he neither knoweth or can underſtand the things of God, like the blind Mole, always working and walking about the Earth and Earthly things, and in his ferment of affection to the Creatures, is hurried with frantick raptures after them, and finding in them no ſatisfaction flys from one vanity to another, like *Noah's* Dove can find no reſt, and as *Solomon* ſaith finds all vanity and vexation of Spirit, ſo as he hated all his labour, the Wicked Man *is unſtable in all his ways*, but theſe renewed are made partakers of the Divine Nature, and place their deſires on Heavenly objects, have the ſame mind in them that was in Chriſt Jeſus, as Chriſt came into the World to do the Will of his Father, in the Redemption of Man, and did behave himſelf as his Kingdom not being of this World, even ſo Chriſtians are in this World as Sojourners, and muſt not look on the things of this Life, as the objects of their delight or objects of their inheritance, and therefore muſt be Spiritually minded, *For to be carnally minded is Death, but to be ſpiritually minded is Life and Peace*, Rom. 8. 6. Now the objects of the Spiritual Man muſt be Spiritual, and nothing can with ſatisfaction or delight, contemplate any thing, but what it hath a reſemblance unto, or affinity with it, ſo that if the Thoughts be Spiritual, they will be fixed on Heavenly and Spiritual objects, which are only two.

Firſt, One God in the Trinity.

Secondly, The benefits accrewing to man from thence.

Firſt, On God as that only eſſential and omnipotent

tent Being by whom the World was made, and subsists in his Infinite Power, *Isa.* 9. 6.

In his holiness, of *purer Eyes than can behold Iniquity.* In his Justice to reward the upright and condemn the guilty.

In his Wisdom, As Wisdom it self, and who giveth Wisdom to all Men, *Prov.* 8. 1. *Jam.* 1. 5.

In his Love, He is love and dwelleth in love, *God so loved the World that he sent his only begotten Son, that whosoever believeth in him, should not perish but have Eternal Life*, John 3. 15, 16, 17.

In his Mercy, Witness his long forbearance and forgiveness of Sins through Christ Jesus, with the merciful thou wilt shew thy self merciful, and with the froward thou wilt shew thy self froward, *Ps.* 18. 25, 26. and so through all the Attributes of God, where there is an Ocean of Delight to pitch upon, and swallow up and drown all the most longing desires, and fill the greatest appetite, on which are spent the eternal breathings and delight of the Angels and Saints in Heaven. Therefore shall they be before the Throne of God, and serve him day and night in his Temple, and he that sitteth on the Throne shall dwell amongst them, *Rev.* 7. 15. 16, 17.

Secondly, On Christ that Ocean of Consolation to Believers, who shall have from him fulness of Joy and Pleasures for evermore; who humbled himself to death to set them on the Throne of Glory, who was made Sin though he knew no Sin, that Sin might not be imputed to them, 1 *Pet.* 2. 20, 21. Who brought them from being slaves of Sin to the Inheritance of Sonship and Glory with himself and made them heirs of all things, *John* 17. 21, 22. who is made to Saints *Wisdom, Righteousness, and Sanctification, and Redemption*, and all and in all to them, 1 *Cor.* 1. 13.

3dly, On the Holy Ghost the Comforter, who shall dwell

dwell and abide with them for ever and teach them all things, and who ſhall uphold them in all their ways to guide them in all truth againſt all dangers and temptations, *Pſalm* 91. all. *John* 14. 16, 17, 26.

Secondly, The ſecond object on which the thoughts of the renewed Chriſtians are to be exerciſed, are the things of great advantage which flow to them from the bounty of God in Chriſt Jeſus, but eſpecially that inexpreſſible dignity, honour, and happineſs of being made partakers of the Divine Nature, and being made one, with the Father and the Son in mind, will, and glory, and to be where God is for ever, in that often repeated place, *John* 17. They ſhall feed on the Tree of Life, in the Paradiſe of God, *Rev.* 2. 7, 17. have the white Stone, and in it a new name, and have power over the Nations, *Rev.* 3. 12, 21. they ſhall ſit *On the Throne of Glory before God, and ſhall ſerve him day and night, ſhall hunger no more, nor thirſt any more, neither ſhall the Sun light on them, or any heat, and God ſhall lead them unto living fountains of Water, and wipe away all Tears from their Eyes, and there ſhall be no more ſorrow*, Rev. 7. 15, 16, 17.

The thoughts of Believers being thus directed to their proper objects, as they are yet in the Valley of Tears, and obnoxious to the temptations of the Fleſh, and ſubject to ſo many incident diſtractions, their thoughts are frequently diverted from their proper courſe; the means thereof to fix them right, when any temptation occurs, whether from the Luſt of the Eyes, Luſts of the Fleſh, or Pride of Life, is to compare the object offered, with that on which the Thoughts ſhould center, and bringing infinite beauty, glory, and power, that which is infinitely full of all perfection, and above what eye can ſee, or ear hear, or heart apprehend; how

eaſily may this parrallel eclipſe, dazzle, and confound the inſinuations of Fleſhly Luſts, which periſh in the uſing?

Secondly, The ſecond part of the renewed man is his affections, which alſo muſt be ſpiritualized and renewed; for if a man be in Chriſt, he hath mortified the Fleſh and the Luſts thereof, and if the Thoughts be duly placed on God, and the bleſſings flowing from him, it may be the more eaſy to regulate the affections.

It is certain while we are in the Body, there is an unavoidable converſation with the Creature upon us, and the degeneracy hath ſo much prevailed, that even in the renewed, there is a law of the Members againſt the Law of the Mind, and therefore our Life is a conſtant Warfare, *Rom.* 7. 23. and for this reaſon great care muſt be taken to govern the affections, and although it is impoſſible in ſome reſpects, to keep the affections from carnal objects, however the renewed man muſt mortify the Fleſh and Affections thereof: and as helps thereunto we muſt,

Firſt, Diſtinguiſh between giving our Affections wholly to any Creature, as reſting on that as our chief good, and ſo delighting in it, and between letting out our deſires to any Creature, in ſubordination to the Creator, in ſome lawful end, and in this conſideration we are to love nothing intenſively, with our whole delight and ſatisfaction, except God, who alone is able to fill the deſires of our Heart, but we may in moderation uſe and take ſome complacency in the Creature, as helps from God to aſſiſt us in our Pilgrim ſtate, to advance his Honour and diſcharge our Duty to him.

Secondly, We muſt conſider that ſince the Apoſtacy in *Adam*, the Judgment of the Curſe is fallen on all Creatures, and the Creation is brought under

der the Bondage of Corruption, and the Creatures are fallen under the King of this World, as a forfeiture for Sin, and the Devil made Prince of the Power of the Air, and this World put under his Dominion (though under reſtraint) from God, and that the Natural Man, or Love of the World, is enmity to God. *He that loveth the World, the love of God is not in him*, John 1. 2, 15. and by the Apoſtle *James*, the friendſhip of the World is enmity with God; whoſoever therefore will be a Friend of the World is the Enemy of God, *Jam.* 4. 4.

Thirdly, We muſt conſider, that Chriſts Errand to the World was to reconcile God to Man, and therefore he humbled himſelf by taking upon him the Nature of Man, and reſtored it from the vanity and impurity of Sin, to all ſuch as ſhall believe in him: for though the whole Creation was ſubjected to ſervitude for Sin, nevertheleſs Chriſt by his coming and ſuffering, hath paid the Ranſom for Believers, and for them removed the Curſe from the Creatures; *Becauſe the Creatures alſo ſhall be delivered from the Bondage of Corruption, into the glorious Liberty of the Children of God, for we know that the whole Creation groaneth, and travaileth in pain together until now*, Rom. 8. 21, 22. Hence then meaſures may be taken to regulate our Affections.

Firſt, We ought to love God and ſet our affections on him, above all things, and in loving of him we cannot go the due length, much leſs be in exceſs.

Secondly, We ſhould love nothing beneath Chriſt, but in ſubordination to him, and in reference to his glory, and that we may the better ſerve him.

Thirdly, In our uſe of the World, we muſt remember the Worlds degeneracy, and as in that ſtate it is accurſed, and the love thereof is enmity to God,

ſo that if we be not our ſelves reconciled to God, all the Creatures are accurſed to us, and we uſurpers of them, ſo that we muſt uſe them as purified to us from the impurity of the Curſe, by the Mediator, aud all in a mortified manner, according to the Will of God; *Be not conformed to this World, but be ye transformed by the renewing of your minds, that ye may prove what is the good, perfect, and acceptable Will of God*, Rom. 12. 2.

In the uſe of the Creatures, We muſt uſe them without ſenſual affectation, as things that have a ſtamp of danger in them, with fear, leſt we be again enticed to ſin againſt God, in our delight in any thing more, or ſo much as in God, and that we be with the Apoſtle mortified to all things, *I am crucified to the World, and the World to me*, in that often repeated place, *Gal.* 2. 20 Thus then muſt mans Affections be regulated as a new Man, and doing away the old Luſts of the Fleſh, and knowing nothing after the Fleſh; the Children of God are all incorporated into a new ſociety in Chriſt Jeſus, and muſt needs have their Converſation different from the World: *Te are no more Strangers and Forreigners, but Fellow Citizens with the Saints, and of the Houſehold of God*, Epheſ. 2. 19. Therefore they muſt love and delight in Holy and Spiritual things.

They are no more *under the Law of Sin to Death, but under the Law of the Spirit unto Life, they are not to walk after the Fleſh, but after the Spirit*, Rom. 8. 1, 2, 12, 13, 14. Chriſt himſelf knowing how mans Affections are apt to incline to Earthly Vanities, and ſink under the delight of the Creatures, Commands to lay up Treaſure in Heaven, *Where your Treaſures are, there your Hearts will be alſo.* Seek firſt the Kingdom of God and his Righteouſneſs, let us follow that choice directory for Holineſs and Heavenly mindedneſs, *Luke* 12. 31, to 35.

If

If ye be risen with Christ, seek these things which are above, where Christ sitteth at the Right Hand of God, set your Affections on things in Heaven, and not things on Earth, for ye are Dead, and your Life is hid with Christ in God, Mortifie therefore your Members which are on Earth. Fornication, Uncleanness, Inordinate Affections, Evil Concupiscence and Covetousness, which is Idolatry, seeing you have put off the Old Man with his Deeds, and have put on the New Man, which is renewed in Knowledge, after the Image of him that Created him, put on therefore as the Elect of God, Bowels of Mercy, Kindness, Humbleness of Mind, long Suffering, forbearing one another, forgiving one another, put on Charity, which is the bond of perfectness, *Col.* 3. all.

See the Instructions for our Holy and Heavenly Conversation, *Ephe.* 2. all, *Chap.* 4. 22. to end, *Chap.* 5. all, *Rom.* 6. all they that are in Christ, have Crucified the flesh, and the Lusts thereof, if we live in the Spirit, let us also walk in the Spirit, *Gal* 5. 24, and 25. Thus then we see how Christians are to govern their affections, next we come to consider their Actions, As the Christian is and must be a New Creature, and Holy in all manner of Conversation, so must he be in his Actions, in two respects

First, They must be all Just and Holy in themselves.

Secondly, They must be directed to proper ends.

First, As a Mans Thoughts ought to be pure, and Affections clean, so must his Actions; for one piece polluted, defileth the whole Lump, and a good Tree produceth good Fruit, and there can be no pretence of uprightness in any Man, where the Actions or Conversation is Corrupt, so that all Actions of a Man must be squared by the Word of God, and if disa-

greeable thereto, the Concluſion muſt be, that the Fountain is corrupt, for as a bad Tree cannot bring forth good Fruit, ſo a good Tree bringeth forth good Fruit, for the Tree is known by its Fruits, and it is no Juſtification of an Action bad in it ſelf, that it is intended well, for we muſt not do evil, that good may come of it.

Secondly, As the Actions muſt be in themſelves good, they muſt alſo be directed to the right end, that is, to wit, the glory of God, for what is not levelled ſo, are ſinful before God; *Col.* 3. 17. 1 *Cor.* 10. 31.

From what hath been ſaid, may plainly appear, that though the Chriſtian as a New Man in Chriſt Jeſus, is an excellent Creature, as made partaker of the Divine Nature, Nevertheleſs he is, and muſt be intangled in a continual Warfare, whilſt in the Body, and therefore not to be idle or lazy, but to ſtand always upon guard, againſt Enemies within himſelf and without.

Be ſtrong in the Lord, and in the Power of his Might, for we wreſtle not againſt Fleſh and Blood, but againſt Principalities, and againſt Powers, againſt the Rulers of Darkneſs in this World, againſt Spiritual Wickedneſſes in high places, wherefore take unto you the whole Armor of God, your Loyns girt about with Truth, the Breaſt Plate of Righteouſneſs, your Feet ſhod with the Goſpel of Peace, the ſhield of Faith, the Helmet of Salvation, the Sword of the Spirit, which is the Word of God, praying and watching, ſo that the Work of a Chriſtian is not over, even when he hath attained newneſs of Life in Chriſt Jeſus, but of neceſſity muſt continue in a fighting State, while in a Body, *Eph.* 6. 10. to 19.

As you have received Chriſt Jeſus, ſo walk you in him, Chriſtians muſt fight offenſively, to ſubdue the continued growing of Luſts; Defenſively, to withſtand

ſtand continued Temptations, and perſevere to the further Conqueſt of Enemies within themſelves, and without in the World, *Watch and Pray, leſt ye enter into Temptation*: in this caſe three things are to be conſidered.

Firſt, Perſeverance and continued Stedfaſtneſs is the Chriſtians commanded Duty.

Secondly, Gods Promiſes to his People, to uphold and ſtrengthen them in their Duties and Conflicts.

Thirdly, The experience of Chriſtians, that they thrive and grow, when in purſuit of, and continuance in their Duties.

As to the firſt it plainly appears, as the Chriſtians Life is a continued warfare, ſo muſt he not be lazy or draw back, but be ſtill in Arms ready to fight.

He that putteth his Hand to the Plough, muſt not draw back, and if any Man draw back, my Soul hath no delight in him, *Luke* 9. 62. *Heb.* 10. 38. The whole Book of Holy Writ, is full of this Command, we are not to ſtop or reſt in our Courſe, but chearfully in imitation of Chriſt, to run the Race that is ſet before us, without regard to the difficulties in our way, but with Courage to continue our progreſs, till we come to the end of our Stage, even Eternity, *Heb.* 12. 1, 2, 3. This is Chriſts expreſs Command, we muſt take up our Croſs, and daily follow him, *Mat.* 10. 16. to end. Nothing muſt ſtop our courſe, however ſo dear to us, Honour, Wealth, Relations, nor Life it ſelf, we muſt give up, and Sacrifice all upon the Altar of Obedience, *Mat.* 16. 24, 25, 26, 27. *Ch.* 24. 42. to end, *Mark* 13. 33. to end.

Let us fear, a promiſe being left us of entring into his Reſt, leſt any of you ſhould come ſhort of it, let us labour therefore to enter into that reſt, leſt any Man fall by unbelief; ſeeing then we have a great High Prieſt, that is paſſed into the Heavens, Jeſus

the Son of God, let us hold fast our profession, *Heb.* 4.1, 11, 14. Be ye stedfast, unmoveable, always abounding in the Work of the Lord, knowing that your Work is not in vain, 1 *Cor.* 15. 58. Let us not be weary in well doing, for in season we shall reap, if we faint not, *Gal.* 6. 9. As ye have received Christ Jesus, so walk ye in him, rooted and built upon him, and established in the Faith, abounding therein, with Thanks giving, *Eph.* 6. 10, to 19. Indure Hardness, as a good Soldier of Christ Jesus; no Man that Warreth, entangleth himself with the affairs of this Life, that he may please him, who choose him to be a Soldier, if a Man strive for Mastery, yet is he not Crowned except he strive lawfully, 2 *Tim* 2, 1, 7. Be sober, be vigilant, because your Adversary the Devil, as a roaring Lyon, walketh about, seeking whom he may devour, whom resist stedfast in the Faith, knowing that the same Afflictions are accomplished in your Brethren, 1 *Pet.* 5. 8, 9. giving all diligence, add to your Faith Vertue, and to your Vertue Knowledge, and to your Knowledge, Tempeaance, and to Temperance, Patience, and to Patience, Godleness, and to Godliness, Brotherly Kindness, and to Brotherly Kindness, Charity; for if these things be in you, they shall make you, that you shall never be barren or unfruitful, in the knowledge of our Lord Jesus Christ, 2 *Pet.* 1. 5. 6, 7, 8. Hence we see how incumbent it is to Christians, to be upon their Duty of Perseverance, and as the state of the Militant Church is Laborious and full of Hazards, and exposed to Difficulties insuperable, as to Man, and the Adversaries in themselves powerful, Nevertheless, as no Man goeth to War at his own Charge, but at the charge of him whose Soldier he is, neither hath the King of Kings, whose Soldiers Christians are, left his People, without assurances of sure pay and constant supplies out of the Treasury of Omnipotency,

tency, whose word we believe. I will open to you the Windows of Heaven, and give you a blessing, that ye shall not have room to receive it, *Mal.* 3. 10. The vision is for an appointed time, if it tarry, wait for it, it will speak at last, and he that is to come, shall come and will not tarry, *Hab.* 2. 3.

And for the Encouragement of the Faith and Patience of the People of God, the Scriptures are full of fresh and sure clusters of consolatory promises, for Comfort, Relief, Support, and Delivery, which is the second thing considerable.

The Evangelical *Prophet Isaiah*, hath stored his Book with legions of Consolations, fear not, I have redeemed thee, thou art mine. I will be with thee in fire and in water, they shall have no power over thee, thou art Honourable and Pretious in my sight, I will restore thy Captives, I am thy Redeemer, when thou hast no help, I will be a Saviour and Provisor, *Is.* 43. to 26. I will pour water on him that is a thirst, and floods on the dry ground. I will pour my Spirit upon thy Seed, and my Blessing upon thine Offspring, thou shalt not be forgotten of me, I have blotted out as a Cloud thy Transgressions, and as a thick Cloud thy sins, return to me, for I have Redeemed thee, *Is.* 44 3, 21, 23. Hearken unto me ye House of *Jacob*, which are born by me from the Womb, and even to your Old Age, I am he, and even to Hoar Hairs, I will carry you, I have made, and will bear, I will carry, and will deliver you, *Is.* 46. 3, 4.

I will defer mine anger, I have refined thee, but not with Silver. I have chosen thee in the Furnace of Affliction, *Is.* 48. 9, 10. A Woman may forget her Sucking Child, and not have Compassion on the Fruit of her Womb, but I cannot forget thee, saith the Lord, for I have graven thee upon the *Palms* of my Hand's, thou art mine, thy Enemies shall go

forth

forth of thee, and they ſhall go far away, the Children thou ſhalt have after thou haſt loſt the others ſhall multiply, that thou ſhalt be ſtraitned for room for them, and thou ſhalt ſay in thy Heart, who hath begotten me theſe, ſeeing the other were loſt, ſeeing I am Deſolate, a Captive, and remove to and fro, who hath brought me up theſe? where have they been? thy Captive Children ſhall be brought back by the Enemies in their Arms, and on their Shoulders, Kings ſhall be their Nurſing Fathers, and Queens their Nurſing Mothers, they ſhall bow down to thee, and lick the duſt under thy Feet, for they ſhall not be aſhamed that wait for me, I will feed them that oppreſs thee with their own fleſh, and make them drunk with their own Blood, as with ſweet Wine, and all fleſh ſhall know, that I am the Lord thy Saviour, *Iſ.* 49. all.

Who is among you that feareth the Lord, and obeyeth the Voice of his Servant, that ſitteth in darkneſs, and ſeeth no Light, let him truſt in the Name of the Lord, and ſtay upon his God. *Iſ* 50.10.

Heaven and Earth ſhall paſs away, but my Salvation ſhall never fail, fear not Reproaches and Reviling of Men, they ſhall conſume as a Moth, and Worms ſhall eat them up.

Awake, awake O Arm of the Lord, art not thou it that cut *Rahab*, that wounded the Dragon, that Dryed the Sea, and made it a way for thy Ranſomed to paſs over, thy Redeemed ſhall return with Joy and Gladneſs, and Sorrow and Sighing ſhall fly away. I am he that comforteth thee, be not afraid of a Man, or the Son of a Man, awake, ſtand up thou that haſt drunk and wrung out the Cup of mine Anger, there is none to guide her, or take her by the Hand, of all the Sons that ſhe hath brought forth Deſolation and Deſtruction, Famine and the Sword, are come upon thee. behold I have taken out of thy Hand,

Hand, the Cup of Trembling, and I will put it into the Hands of them that afflict thee, who have ſaid to thy Soul, bow down, that we may go over thee, and thou haſt laid thy Body on the ground, and as the Street to them that went over, fear thou not, for thou ſhalt not be aſhamed, thou ſhalt forget the the ſhame of thy Youth, and the Reproach of thy Widow-Hood, for thy Maker is thy Husband, and thy Redeemer, the God of the whole Earth, *Iſ.* 51. all.

For a ſmall Moment have I forſaken thee, but with great Mercy will I gather thee, in a little wrath have I hid my ſelf from thee for a Moment; but with everlaſting kindneſs, will I have Mercy upon thee, ſaith the Lord, thy Redeemer, no Weapon formed againſt thee, ſhall proſper, *Iſ.* 54. 4. to 9.

The Lord is the avenger of his People, Vengeance is in my Heart, and the year of my Redeemed is come, and is a Deliverer, when all other helps fail, I looked and wondred that there was none to help, therefore mine own Arm brought Salvation and my fury it upheld me; in all their Afflictions, he was Afflicted, and the Angel of his preſence ſaved them, in his love and in his pitty he Redeemed them, and ſaved them, all the days of Old, *Iſ* 63. 3, 4, 5.

The Lord never puts his People to Work, but doth furniſh them with Aſſiſtance, ſhall I bring to the Birth, and not cauſe to bring forth, ſhall I cauſe to bring forth, and ſhut the Womb? *Iſ.* 66. 9.

When Chriſt ſends forth his Diſciples to Convert the World, he forewarns them of the Difficulties, and uſage they ſhould meet with, but aſſures them of his preſent ſupport, outgate and eternal life are their reward, *Mat.* 10 16. to end. *Chap.* 16. 24 to 28. *Chap.* 19. 28, 29. the Holy Apoſtle gives Chriſtian Combatants great Encouragements for their full bearing the Croſs, for as much as Children are partakers

takers of Fleſh and Blood, he alſo took part of the ſame, that through Death, he might deſtroy him that had the power of Death, even the Devil, and deliver them who all their Lifes were ſubject to Bondage, *Heb.*2.14,15. We have an High Prieſt, which cannot be touched with the feeling of our Infirmities, but was in all things tempted as we are, yet without ſin, let us come therefore boldly to the Throne of grace, that we may obtain Mercy, and find grace to help in time of need, *Heb.*4.15,16. No Temptation hath befallen to you, but what is common to Men, but the Lord is gracious, who with every Temptation will give an outgate, that ye may be able to bear it. 1*Cor.*10.13. Theſe Crowning Mercies promiſed in the *Revelations*, are ſufficient encouragements to bear the Croſs, and fight chearfully under Chriſts Banner: to him that overcometh will I give to eat of the Tree of Life in the midſt of the Paradiſe of God, and to eat of the hidden Manna, and give him a white ſtone, and in it a new Name, and he ſhall be Clothed with white Rayment, and I will confeſs his Name before my Father and his Angels, and he ſhall ſit on my Throne, *Rev.*2.7,17. *Ch.*3.5,21. The Valiant and conſtant Soldiers of Chriſt are Sealed in their Forehead, and are Clothed with White Robes with Palms in their Hand, and theſe are they which come out of great Tribulation, and have waſhed their Robes, and made them white in the Blood of the Lamb, and are before the Throne of God, Day and Night, and Jeſus Chriſt dwells with them, they ſhall Hunger no more, neither Thirſt any more, neither ſhall the Sun light on them, or any Heat, for the Lamb which is in the midſt of the Throne of God, ſhall feed them, and lead them to living Fountains of Water, and God ſhall wipe away all Tears from their Eyes, *Rev.*7.29. to end.

They live in Holineſs, and are Bleſſed in their Death,

Bleſſed

Bleſſed are they which dye in they Lord, the ceaſe from their Labour, and their Works follow them, *Rev.* 14. 4, 13

The third thing Remarkable in this Duty of Perſeverance, is that Chriſtians thrive and grow, in the Continuance of their Duty of patient waiting on God, as in all Trades. Vocations, Arts and Sciences, the frequent and conſtant practice begets perfection, ſo we find in the Hiſtory of the Church Militant in all Ages, that the more Perſecution the Church met with, ſhe did grow in greater Power, Zeal, and Purity, and the profeſſors did more chearfully outdare Temptations, and Embraced the Truth, and this is held forth as a Duty with a promiſe, then ſhall we know if we follow on to know the Lord, *Hoſea* 6.3.

David was almoſt tyred out, and his Patience worn, how long wilt thou forget me, for ever, how long wilt thou hide thy Face from me, how long ſhall I take Counſel in my Soul, having ſorrow in my Heart, how long ſhall mine Enemies be exalted over me? but whilſt he is continuing in his Application to God is ſtrengthned and at laſt concludes, but I have truſted in thy Mercies, my Heart will rejoyce in thy Salvation, I will ſing unto the Lord, becauſe he hath dealt bountifully with me, *Pſ.* 27. 13, 14. all. This Holy Man continuing in Duty with God, was ſupported by his Confidence in God. I had fainted in mine Affliction, unleſs I had believed to ſee the goodneſs of the Lord in the Land of the Living, wait on the Lord, and be of good Courage, and he will ſtrengthen thy Heart, wait, I ſay, on the Lord, *Pſ.* 27. 13, 14.

When he had Experienced great Afflictions in his Family, and a long continuance of it, he could at laſt ſay, ſing unto the Lord O ye Saints of his, and give Thanks at the Remembrance of his Holineſs, for his

his Anger endureth but for a Moment, in his Favour is Life, weeping may endure for a Night, but Joy cometh in the Morning, *Pſ.* 30. 4 5.

Though he was laſhed with *Shimei's* Tongue, yet he could ſay, thou ſhalt hide him in the Secret of thy *Preſence*, from the *Pride* of Man, thou ſhalt keep them ſecretly in thy Pavilion, from the ſtrife of Tongues, *Pſ.* 31. 21. Though he was forced to ſculk and hide, and ſaid, I ſhall one Day fall into the Hands of *Saul*, then he could ſay, thou art my hiding place, thou ſhalt compaſs me about in trouble with Songs of Deliverance, *Pſ.* 32. 8.

When this Holy Man takes Breath from his complaining, and reflects on Gods Diſpenſations to him, how ſweetly doth he ſet forth the many Advantages and Priviledges, of ſuch as wait on God? his Eyes are upon them, and his Ears open to their Cry, The Lord heareth them, he delivereth them from all their Troubles, he is near to the broken in Heart, and loveth the Contrite Spirit, he delivereth them out of all their Afflictions, not one of their Bones are broken, thoſe that hate the Righteous ſhall be Deſolate, *Pſ.* 34. 15. to end.

The Holy Apoſtles were never more Thriving and Couragious, than under their greateſt Sufferings, we are troubled on every ſide, yet not diſtreſſed, perplexed, but not in deſpair, perſecuted, but not forſaken, caſt down, but not deſtroyed, knowing that he which raiſed the Lord Jeſus, ſhall alſo raiſe us, and preſent us with you, for which cauſe we faint not, for though our outward Man periſh, yet our inward Man is renewed Day by Day, for our light Afflictions which are but for a Moment, worketh for us a far more exceeding, and an Eternal Weight of Glory, 2 *Cor.* 4. 8. to end, *Ch.* 15. to 11. And again that ſame Apoſtle, teſtifieth this truth, I would have you to underſtand, that the things which have fallen out to me, are for

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the furtherance of the Gospel, many of the Brethren in the Lord waxing confident in my Bonds, are much more bold to speak the word without fear, *Phi.*1.12. to 21. and elsewhere he saith, for which cause I also suffer these things, Nevertheless, I am not ashamed, for I know in whom I have believed, and he is able to keep that which I have committed to him against that Day, *2Tim.*1.12. The whole Scriptures and other Histories, make mention of the growth and chearfulness of the Saints, now in Glory, who with great Stability and *Patience*, have run their Course, and at the height of their Tragical Sufferings, have shewed more Courage and Resolution, than when they began their Race.

Daniel and the three Children, *Job*, *Jeremiah*, and the *Prophets* grew stronger and stronger, under their Duties of Continuing in well doing, and the Martyr *Stephen* finished his Course with Joy, praising of God, and praying for his Enemies, *Acts* 7.59,60.

The third thing considerable in this Conflict of Regeneration, and Saints Warfare, is the Comfort the Saints have in a Sanctified use of all Dispensations and Enjoyments, of what they meet with in their Tryals, to have any thing, and not enjoy it, or to want the grace and liberty of right improving of it, is a Curse, and not a Blessing.

Experience teacheth, that many Worldly Cormorants, or Misers, have much of the Worlds Wealth, Riches, and great possessions, and yet their Hearts and Affections are so surfeited and glutted with the love and delight thereof, that they are slaves to their fancy, and delight therein, so as they cannot allow to themselves, the Comfortable use thereof, but either hoard them up (as the Idols of their phancy) to such as come after them, or on the other Hand, glut and satiate themselves therewith, and have not the Grace or Heart to Communicate them in Charity

ty, to the necessity of others, as the Rich Glutton in the Gospel, who belike did gratifie his Dogs, rather than *Lazarus* in his wants. *Luke 16. 19.* to end.

Although the wise disposer of all things, makes his Sun to shine on the Godly and the Wicked, and most frequently gives more plentifully of the things of this Life to the Wicked, than to the Godly, nevertheless his Dispensations thereof is much different

First, They are given to the Wicked as Snares, a Curse and their Portion, and with them Eternal Wrath, for their mis-improvement.

Secondly, They are given to the Godly, only as a means of Subsistance in their Journey Heaven-ward, with Contentment and the Sanctified use thereof, with a promise of Eternal Life in Jesus Christ, as their Portion.

First, It is most certain, and Consequential in reason, that where the things of this Life are given, and the Heart and Delight is fixed on them as their full and sole Satisfaction, these things are Curses, Snares and Entangle the Soul in Misery, and it is certain, that such as place not their Content, Delight, Satisfaction and Happiness in Christ, are Wicked and Eternally Accursed, and therefore all their Enjoyments are Snares, and Curses, and they are miserable in the Enjoyment thereof, and this is evidently proved,

First, For that as it hath been already shewn, that Mans Apostacy by sin hath brought that Curse on the Creature, so as the love of the World is Enmity against God, and the lawful use of the Creature is only procured by Christs Mediation, to such as believe in him.

So that whatsoever love to the Creature, and Enjoyments thereof is not for Christ, and founded on him, is a Curse, and not a Blessing: and this is further

ther illuſtrated from Reaſon, for that Firſt, where Contentment cannot be found, there is no Happineſs.

Secondly, There is no ſatisfaction to be found in any thing, without Chriſt.

The firſt is clear in reaſon and common opinion, which place Happineſs in Satisfaction of the Affections and Deſires, and whatſoever Enjoyment comes not that length, is ſhort of Happineſs, and brings Anxiety and Diſcontent. And this is clear from Common Experience; for let a Man have Wealth, if he have not Health, Strength and Vigor, let him have Riches, and if he have not Honour, let him have one hundred Enjoyments, if any one thing be wanting, which either ſome other hath, or he ſhall pleaſe his fancy upon, he is not content, ſo not Happy, becauſe his Affections or fancy are not pleaſed, and if we conſult *Solomon*, the greateſt in Experience, we may conclude, that Happineſs in Creature Enjoyments, is not attainable.

The Second is alſo Demonſtrate from Reaſon and Experience, it being moſt conſonant to Reaſon, that no contentment can be found, but in that which is permanent and perfect, for that Mans Nature is for Novelties, and cannot reſt on any one thing, when ſomething elſe occurs, which either excelleth the other, or he doth fancy it doth and indeed it were beneath the Dignity of the Soul, (which is of a Divine Extract) to bottom on any thing, which is not of greateſt value; beſides the Soul being a Spirit, cannot place and confine its delight, to what is only ſenſual, unleſs it could give ſatisfaction to the Soul, or Fancy, and that no Satisfaction can be had in ſenſual Enjoyments, is apparent from the Nature of all Created beings.

That Holy Apoſtle *John*, Exhorting againſt the Love of the World, ſaith, *Love not the World, nor the*

things of the World, for in the World, there is the Lust of the Eyes, the Lusts of the Flesh, and the Pride of Life, and these things perish in the using, but he that doth the Will of God shall endure for ever; Here the Apostle sets forth before us the Inventory or Scheme of the World in these three; where by the Lusts he means the Objects, and the delights taken in them.

That we may the better discover, That nothing in this World can give satisfaction, or is perfect or permanent, we shall consider the World and all things in it, in these three circumstances.

First, By the Lusts of the Flesh must be meant, all sensual Objects, and the pleasure taken in them; and that there is neither permanency nor perfection, as it is proved from the Text, so it is demonstrable, from all the instances of sensual objects: are Riches the object? they take the Wings of the Wind and fly away, a man may be found Rich to Day, and a Begger next, as was said of *Crœsus* who was reputed the richest on Earth, *Irus & est hodie, qui modo Crœsus erat*, they either torment a man in getting, keeping, or increasing of them: the Apostle tells us they leave a man in this Life or at his Death, and in the mean time load a Man with inexpressible cares, snares, and troubles, so as their uncertainty is clear, *We brought nothing to this World with us, and it is certain we shall carry nothing out of it, the love of Money is the Root of all evil, and they that will be rich fall into many temptations, and snares, and many foolish and hurtful lusts, which drown men into destruction, and Perdition*, &c. 1 *Tim.* 6. to 11.

See Christs own Testimony of Riches, and what clog it is to a Mans Soul, whilest looking after better things, *It is as impossible for a Rich Man to enter into the Kingdom of Heaven; as for a Camel to go through the Eye of a Needle*, Luke 19. 20, to 25. chap. 6. 24. See his wo unto thee Rich, for they have received their Con-

Conſolation, and how he adviſeth to provide Bags that wax not old, a Treaſure in Heaven that faileth not, where no Thief approacheth, or Moth corrupteth, for where your treaſure is, there will your Hearts be alſo, *Luke* 12. 34.

Is thy Luſt or deſire placed in Friends or Relations? how deceitful they be, *Abel*, *Joſeph* and *David*, and almoſt all the train of Saints, and experience of all ages can teſtify, *truſt not in a friend, put no confidence in a guide, keep the Door of thy Lips from the Wife that lieth thy Boſom, for the Son diſhonoureth the Father, and the Daughter riſeth up againſt the Mother, and the Daughter in Law againſt the Mother in Law, and a Mans Enemies are the Men of his own Houſe*, Mic. 7. 5, 6. Jer. 9. 4. 5. *note.*

See *Davids* complaint of the treachery and unkindneſs of his Friends, *Pſal.* 88. 8, 18. *Pſal.* 41. 9.

See what complaint the Church makes of the treachery and deceitfulneſs of friends and relations, *Lam.* 1. 19. And ſee how the Prophets hold forth the inſtability of humane friendſhip, *Iſa.* 59. 16. *chap.* 63. 5. *Jer.* 30. 13, 14.

The Luſts of the Eyes comprehend all that is taking or delightful to the Sight, and what can that be, but what is either the contemplation of our own beauty, or outward excellencies, or the glory of other Creatures? our own may wither, and Age and Sickneſs, and other viciſſitudes make it decay, our Infirmities or thouſands of accidents can ſoon make all without us taſteleſs and inſipid to us: beſides as all Fleſh is Graſs, and wither as the Green Herbs, ſo as there is no permanency in any thing to raiſe felicity from the Eyes, it is not long before theſe Glaſs Windows ſhall be ſhut, the Silver threads be cut, and the golden bowl be broken at the Well by Death, and thereby the glory of the whole Houſe be darkned, *Eccleſ.* 12. to 9.

The third thing which compleats this pittiful Inventory of the World, is the Pride of Life, and what is that but a ſhadow to the Luſt of Humane Glory, and vain Titles of Honour or Preferment in this World? and how ſhort this is of permanency and happineſs, experience tells us.

There is no ſtinting of Mans Ambition, the Spirit of Pride reſts not in one Title, but Envies, and Ambitions another, and at beſt all theſe are but fanciful, and have no intrinſick worth in them, and are only valuable as Fancy eſteems them.

How ſoon is all humane Glory extinguiſhed by the leaſt croſs Providence from God?

How was the Glory and Pride of *Nebuchadnezzar* laid to the Ground, when he was turned from under his glorious Canopy of State, and rich embroidery, and from wearing a Crown of pure Gold, ſent to feed and lodge amongſt the Beaſts until his Hair became like Birds Feathers, and his Nails like Eagles Claws, and he forced to acknowledge his own nothingneſs and Gods Soveraignty, *All whoſe Works are Truth, and his ways Judgment, and thoſe who walk in Pride he is able to abaſe?* Dan. 4. 30, to end.

How eminently was the Gluttony, Pride, and Tyranny of *Adonibezeck* chaſtiſed, who had threeſcore and ten Kings, having their Thumbs and great Toes cut off, gathered their meat under his Table, who was forced to acknowledge the Soveraignty and Juſtice of God, *as I have done ſo God hath requited me?* Judges 1. 7.

How was the Blaſphemous Pride and Ambition of *Senacherib* and *Rabſecah* againſt God and his People, puniſhed by Gods miraculous raiſing the Siege of *Jeruſalem*, by ſending forth his Angel, and killing fourſcore and ten thouſand men in the Camp of *Aſſyria*, and when *Senacherib* fled and at his Idolatrous Devotion, God raiſed up his own Sons to Butcher

Butcher him, 2 *Chron.* 32. to 24. How eminently was the Pride of *Herod*, taking Glory to himself and not giving to God, severely punished by his being suddenly struck to Death and consumed by Worms? *Act*, 12. 20, to 24.

Where is now the glory and honour of *Cæsar*, *Pompey* and *Alexander*, and all the antient Heroes? can their History or ours witness any thing to make out happiness, farther than that all perish in the using?

Object. It may be objected, if contentment be not to be found in the things of this Life, how come the Apostle to say, having Food and Raiment let us be therewith content?

For answer we may take up the word content, to signify the placing our sole and full satisfaction on some object, without desiring any farther, and in that sense, it is unlawful to place our contentment in any Creature: or content may signify, an acquiescence in the use of any Creature Enjoyment, in the measure, time, and towards the end it is given us, as being contented with so much of the Creature as God will give us for our use in this Life, without murmuring or stinting of him to time or measure, and in this sense is the Apostle's meaning, as he explains himself, *I have learned how to want, and how to abound, and in every condition therein to be content*, Phil. 4. 11, 12, And yet he longed for Christ and Eternal Life, and gloried in nothing but in the Cross of Christ, by whom the World was Crucified to him, and he to the World, *Gal.* 6. 14. So that though he used the World with contentment, that is, with acquiescence, it was not his full satisfaction and rest, but Christ was his end he drove at, in that use of the Creature.

Now as from what hath been said, we see the things of this Life, though they make no happiness,

they are given both to the Godly and to the Wicked. but with these differences.

Firſt, The Godly have them as owning them from God, the Wicked aſcribe them to themſelves, or their own induſtry, or ſuppoſe they have them by chance.

Secondly, They are given to the Godly, as Inſtruments in their Journey to Heaven or Travelling expences, but the Wicked have them as their Portion.

Thirdly, They are given to the Godly with ſubmiſſion to the Will of God, in time, manner and quantity, but to the Wicked with murmuring, repining, and covetouſneſs after more.

Fourthly, They are given to the Godly to be improved for Gods Glory, but the Wicked ſpend them on their Luſts.

Firſt, The Godly have the Bleſſing of owning the diſpenſation of all things to them as from God, that they are all made, created, and ſupported by him, and that they do all flow from him of his free goodneſs and pleaſure; For by him were all things created and for him, and all things conſiſt by him, and he is before all things, *Col.* 1. 16, 17. Every good and perfect gift is from above and cometh down from the Father of Light, with whom is no variableneſs or ſhadow of turning, *Jam.* 1. 17.

Holy *David* aſcribeth all his Power, Greatneſs and Grandure to God; He ſent from above and took me from many Waters, he delivered me from my ſtrong Enemies, and from them which hated me, for they were too ſtrong for me, *Pſal.* 18. 16, 17, 18, 19, 31, to 41. *Pſal.* 27. to 4.

But on the other hand the Wicked boaſt of their own ſtrength, glory, and greatneſs, and aſcribe all to themſelves, as if they were the original of their own glory and greatneſs. Is not this great *Babylon*, ſaith

saith *Nebuchadnezzar*, which I have built for the honour of my Majesty and Glory of my Kingdom? *Dan.* 4. 30.

It was *Rabsecah*'s boasting, Where are the Gods of *Havah*, and the Gods of the City of *Sephervaim*? Who are they of all the Gods of the Countreys, that they should deliver them out of my Hand? Thus the Wicked boast themselves, and give not the glory to God, 2 *Kin* 19. 35. 36, 37.

Secondly, The second difference is that the Godly have all allowances as helps, and not as their Portions, but the Wicked have them as their all, and their Portions; See what Christ saith to the Rich Glutton, he had his Portion in this Life, and is chained up in everlasting darkness and misery, but poor *Lazarus* though he was glad of the Crumbs from under the Rich Mans Table, is placed in everlasting Paradise of happiness. The Arms of the Wicked shall be broken, but the Lord upholdeth the Righteous, and their Inheritance shall be for ever, the Wicked shall perish, and be as the fat of Lambs, they shall consume away, into smoak shall they consume, such as be blessed of him shall inherit the Earth, and they that be cursed of him shall be cut off, *Psal.* 18. 16, to 29.

Christ himself adviseth his People not to be anxious or make provision for the Fleth, for that he will take care of them, but against the Wicked whose care is only for this World, he pronounceth Curses, Wo to you that are Rich for ye have received your consolation, wo to you that are full for ye shall hunger; wo to you that laugh now for ye shall mourn and weep, *Luke* 6. 20, to 26.

The third difference is, That the Godly receives these things with a humble and thankful mind, with submission to the Will of God, in giving, taking away, or continuing, but the wicked fret, repine

and murmur at every eclipse or change, whereby his Condition seemeth to be worsted, and covetously curseth God in his Heart, when he hath not his full desire, I create the fruit of the Lips, peace to him that is far off, and to him that is near, saith the Lord, but there is no peace to the Wicked, saith my God, the Wicked are like *the raging Sea, casting up dirt and mire*, Isa. 57. 19, 20, 21. Hence then see the different complexion of the Godly and Wicked, the one patiently submitting, the other constantly murmuring; how patiently did *Job* bear the loss of his Children and vast Estate? The Lord hath given and the Lord hath taken, blessed be the name of the Lord; in all this *Job* sinned not, neither charged God foolishly in his Heart, *Job* 1. 21, 22, 23.

But on the other hand, see the restless and implacable malice of Satan to persecute *Job*, Job 2. to 6.

How patiently did *David* submit himself, under the revilings, cursings, and reproaches of *Shimei*, and the King said, let him curse, for the Lord hath said to him, curse *David*, who then shall say why hast thou done it? my Son which came out of my Bowels seeketh my Life, how much more may this Benjamite do it? 2 *Sam.* 16. 10, 11, 12.

See on the other hand the tragical turbulency, and murmuring temper of the Wicked, in the instance of *Achitophel*, whose Counsel with *David* and *Absolom* used to be as of an Angel of Light, because his Counsel was rejected, in the Pride of his Heart he hanged himself, 2 *Sam.* 17. 23.

The fourth difference of Gods dispensations to the Godly and Wicked is, That the Godly are directed and assisted of God, to level all their actions, and apply all that is dispensed to them, for the Glory and Honour of God; but the Wicked apply all to the gratifying of their Lusts; the Godly believe, that all

all things as well in prosperity as in adversity, work together for their good; therefore they level all their purposes and actions at his glory, *Romans* 8. 28.

Deborah though by God made eminently instrumental in that great victory over Gods Enemies, takes not the glory thereof to her self, but ascribes it to God, *Judg.* 5. all.

The great Steward of Heaven dispenseth the blessings of this Life, as the Lord in the Gospel gave forth his Talents to such as did profit by them, he trusted them with more, and gave them Eternal Life, as the reward of their care for their Masters Honour and Profit; but the slothful and unprofitable Servants are cast into utter darkness, where they shall meet with nothing but *weeping and gnashing of Teeth*, Mat. 25. 14, to 31.

Having thus cursorily made enquiry into the emptiness of all humane enjoyments, and discovered that no happiness can be found therein, we come next to inquire into that compleat felicity of Eternal Life, which is the fourth thing treasured up in that bank of Mercy for Believers, and that under these considerations.

Firſt, The freedom of it.

Secondly, The fulness of it.

Firſt, of the freedom, as all temporal Mercies are of God, as we have already discovered, so also, all Spiritual allowances are of him, and from him, he is the Father of Spirits, and of his free will he hath begotten us by regeneration in Christ Jesus, who hath purchased us with the price of his Blood, God so loved the World that he gave his only begotten Son, that whosoever believeth in him should not perish but have Eternal Life, *John* 3. 17. When we were without strength Christ died for us. God commendeth his Love to us in that while we were

yet

yet Sinners, Chriſt died for us, That as Sin reigned unto Death, even ſo might Grace reign through righteouſneſs unto Eternal Life through Chriſt, *Rom.* 5. 6. to end. It is not of him that willeth nor of him that runneth, but of God that ſheweth Mercy, *Rom.* 9. 16.

For by Grace ye are ſaved through Faith, not of your ſelves, it is the gift of God, not of works, leſt any Man ſhould boaſt, *Eph.* 2. 8, 9.

In hope of Eternal Life which God that cannot lye promiſed before the World began, *Tit.* 1. 2.

Having Predeſtinated us unto the Adoption of Children, by Jeſus Chriſt unto himſelf, according to the good pleaſure of his Will, in whom we have Redemption through his Blood, the forgiveneſs of ſins according to the riches of his Grace, *Epheſ.* 1. 5, 7.

Thus we plainly ſee the freedom of this gift of Eternal Life, though purchaſed by the Death of Chriſt, yet freely given to us by him.

The ſecond thing we are to conſider of, is the fulneſs of this great gift, and for the clearer diſcovery thereof, we ſhall compare the excellencies of it, with the things of this Life, in all the advantagious circumſtances of the ſame, whereby we ſhall find the excellencies thereof, incomparably excel all that can be pretended deſireable in this Life, in all their ſuperlative ſtate and condition.

The glory, fulneſs and excellency of this World, is laid down by the Apoſtle in the foregoing Scripture, to conſiſt in the Luſt of the Fleſh, the Luſts of the Eye, and the Pride of Life, and theſe things periſh in the uſing, but he that doth the Will of God abideth for ever: theſe being put in the Ballance with eternal Life and its excellencies, we ſhall eaſily find there can be no parrallel when we conſider and believe the Teſtimony of that Evangelical Prophet,

Prophet, Eye hath not ſeen nor Ear heard, neither hath it entred into the Heart of Man to conceive, what great things he hath laid up for ſuch as wait on him, *Iſa.* 64. 4.

Hence we may ſee an ineſtimable difference, ſeeing all the enjoyments of this Life are only ſenſual and vaniſhing, and the others are all Spiritual and Laſting to Eternity.

Secondly, If we conſider the World as the Apoſtle deſcribes it, and that *The Love of the World is not of the Father*, and by the Apoſtle *James*, that *it is enmity againſt God*, and that eternal life is the purchaſe of Chriſts Blood, how much will this ſink the Parrallel? 1 *Joh.* 2. 15, 16. *Jam.* 4. 4.

Thirdly, If we compare the Worlds Inventory, that in it is only the *Luſts of the Eyes, the Luſts of the Fleſh, and the Pride of Life*, How ſoon is this caſt out of the Scales by the Apoſtle? *The Kingdom of God conſiſts not in eating and drinking, chambering and wantonneſs, but in Peace and Joy in the Holy Ghoſt.* When all that is ſaid or can be ſaid of the World is ſummed up,

Firſt, In Eating and Drinking.

Secondly, In Apparel to cloath our nakedneſs.

Thirdly, In Friends or Relations. And

Fourthly, In Riches or Wealth: all which periſh in the uſing as is often demonſtrated; what Parallel then can be imagined between theſe two? For our better ſatisfaction, we ſhall examine all theſe ſeverally by themſelves and thoſe things which come in exchange of them.

Firſt, Cloaths of the beſt, Richeſt or Gordious ſort which can be invented, afford no cauſe of glory, pride, ſatisfaction, or content, for at beſt they are but badges of our Sin and Miſery, and cauſes of grief, mourning, humiliation, and repentance, for that they were at firſt upon *Adams* Tranſgreſſion invented to

cover

cover our nakedneſs, diſcovered by ſin, which firſt brought ſhame, and therefore they are but the cover of our ſhame and nakedneſs, in which we ſhould neither delight nor glory, but rather on ſight thereof humble our ſelves in the ſenſe of our original guilt and loſt eſtate in *Adam*, Gen. 3.7, to 12.

Secondly, The beſt of Garments have under them infirm Bodies, tainted with natural weakneſs at beſt, and ſometimes the Richeſt cover the traileſt Carcaſe, tainted with noiſome Diſtempers, the ſight of which may make the Garments and what is under them loathſome and abhorrent; ſo that what we have for our neceſſity, to cover our ſhame, and hide our loathſomneſs, ſhould not be our Pride, much leſs our Delight or Glory.

Thirdly, Cloaths are often our Burthen, when either by penury we cannot attain to them, or the perſons are ſo weak that they cannot bear them in Winter to defend the cold, nor in Summer becauſe of heat.

Fourthly, The faſhion changeth and frets the Indigent that they cannot have them, and draws the richer to exceſs, emulation and prodigality in foppiſh and unneceſſary pomp in the change of faſhions, to the exciting of Luſt and ſuperflous waſting what better may be beſtowed on the poor, whom God recommends as objects of Charity.

This being the badge of our ſhame and ſin, and the ſuperfluity thereof ſo much abounding now a days, it is worth conſideration to reflect on the great threatnings denounced againſt ſuch vanity and ſuperfluity by the Prophet *Iſaiah*, eſpecially againſt the Pride of Women. *The Lord ſhall ſmite them with a ſcab, and diſcover their ſecret parts, and take away all their bravery, and their round tires like the Moon, the changeable ſuits of Aparrel, the Mantles, Wimples, and Griſping Pins, the Glaſſes, fine Linnen, Hoods and Vails,*

inſtead

instead of a sweet smell, there shall be a stench, instead of a girdle a rent; instead of well set Hair Baldness, instead of a Stomacher a Girdle of Sackcloath, and burning instead of Beauty, Is. 3. 16. to end.

This being one great Idol of the flesh and our shame, let us see how this Lust of the flesh is compensed to the godly and glorified Believers.

First, for that all their Sins, and consequently their shame are taken away in Christ Jesus. *For as in Adam all died, even so are all made alive in Christ*, 1 Cor. 15. 22. *God so loved the World, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have Eternal Life*. Joh. 3. 16.

Fear thou not, for thou shalt not be ashamed, neither shalt thou be confounded, for thou shalt not be put to shame, thou shalt forget the shame of thy youth, and shalt not remember the Reproach of thy Widowhood any more, for thy Maker is thy Husband, Isa. 54. 4.

The Saints of God have the rotten Garments exchanged, with the Righteousness of Jesus Christ, *These are they which came out of great Tribulation, and have washed their Robes, and have made them white in the Blood of the Lamb*, Rev. 7. 14, Thus the Saints of God as Inhabitants of the New *Jerusalem*, being Cloathed with the Righteousness of Christ, are cleansed from all sin and shame, and so have no necessity of Cloaths to cover sin or shame.

Secondly, the Saints have no occasion for Cloaths, to Comfort the weakness of their Bodies, for that when raised from the Dead, they shall not have Corrupt Bodies of Corruptible Elements, but shall be Clothed with Spiritual and Incorruptible Bodies, not subject to change, nor tainted with infirmities of Nature, Hunger, or Cold, *Flesh and Blood cannot inherit the Kingdom of God, neither doth Corruption inherit Incorruption; for this Corruptible must put on Incorruption, and this Mortal must put on immortality*, 1 Cor. 15. 50,

15. 50, 52, 53. So that they ſhall have no occaſion of the Corruptible Rags of moſt Sumptuous Apparel; how much then have the Saints tranſlated into glory the Advantage over ſuch, whoſe Earthy and Craſy Corps, muſt be Clothed with rotten Garments, to cover their ſhame, ſin and nakedneſs, and defend their infirm Bodies from offence of Cold, and Heat, of which the Saints are not ſenſible?

Secondly, Eating and Drinking being the ſecond Branch of the Luſts of the Fleſh, it is ſo groſs a predominant and neceſſity of Nature and weak Mortality, that it is not only the peculiar Reſemblance of Bruits, beneath the Dignity of Mans Soul, and as it is the neceſſity of Nature, ſo it is the great burden of Nature, to be under that neceſſity, that ſome Senſualiſts, of whom the Apoſtle ſaith, *whoſe God is their Belly, whoſe glory is their ſhame, who mind Earthly things*, and Human Experience tells us, how far this Tyranny upon Man ſo prevails, that their luxuriant Appetite, never ſuffer them to be at eaſe, but either after the quantity or variety of eating and drinking, they are hurryed with further deſire, and thereby often miſerably loaded with hurtful diſeaſes, thus delicate Mortals are plunged in miſery, by that they ſo much delight in, this was the Caſe of the Rich Glutton in the Goſpel, but on the other hand, the Saints in Heaven are not Afflicted with troubleſom Appetites, for they *feed on the Manna, in the midſt of the Paradiſe of God, for they ſhall Hunger no more, nor Thirſt any more, for the Lamb ſhall feed them, and lead them to living Fountains of Water*, Rev. 21. 4, 6. their feeding is their Eternal beholding God and the Lamb, but the Wicked feeds on the Eternal Wrath of God, *if any Man Worſhip the Beaſt and his Image, and receive his mark on his Forehead, or in his Hand, the ſame ſhall drink of the Wine of the Wrath of God, which is poured out into the Cup of*

his

his Indignation, and he ſhall be Tormented with fire and brimſtone, in the preſence of the Holy Angels, and in the preſence of the Lamb, Rev.14.9,10.

Thirdly, The third Branch of the Luſts of the Fleſh, is that inſatiable Appetite, the World hath after the Riches of this Life: what hath already been ſaid of the uncertainty, emptineſs and vanities of Human Riches, in the foregoing caſe of the Rich Glutton, and the many Inſtances of that Nature, may give the Complexion of that State: and what Chriſt ſaith of the Rich Man, that it is hard for a Rich Man to enter into the Kingdom of Heaven, and that the Rich have received their Conſolation and Portion in this Life, do all ſufficiently illuſtrate the Contemptibleneſs and Miſery of that Life, if not rich towards God; but on the other Hand, *Bleſſed are the poor in Spirit, for theirs is the Kingdom of God*, *Mat.*5.3. Chriſtians though never ſo poor in this World, have all things in Chriſt, *They are Sons and Heirs of God, and joynt Heirs with Chriſt*, *Rom.*8. 17,32. all which ſhew how far the State of the Godly, though Poor in this Life, exceed the Condition of the wicked, though rich as *Cræſus*, if not rich towards God.

Fourthly, the fourth Branch of the Luſts of the Fleſh, is the pleaſure Men in this World take in Relations, Friends, and Companions: but what is ſaid before of this, what Chriſt ſaith, who loveth Father, Children, Relations, Life it ſelf, or any thing elſe better than him, is not worthy of him, and whoſoever looſeth any of theſe things for his ſake, ſhall have double in Heaven, is ſufficient to give us a Parallel of the State of the Godly and the Wicked, who Luſt after the Fleſh; but let us ſee what account the Apoſtle gives of a far better exchange the Saints have made of the choiceſt of Companions, but *we are come into* Mount Sion, *the City of the living God, the Heavenly* Jeruſalem, *unto an innumerable*

merable Company of Angels, into the general Assembly and Church of the First-born, which are written in Heaven. and to God the Judge of all, and to the Spirits of Just Men made perfect, and to Jesus the Mediator of the New Covenant, and to the Blood of sprinkling, Heb. 12. 22, 23, 24.

David was weary of the Society of wicked Men, *wo is me, that I dwell in* Mesheck, *and Sojourn in the Tents of* Cedar; so when the Saints are sure that *he that sitteth on the Throne shall dwell with them*, they will freely part with the Company of Sinful Mortals, *Ps.* 120. 5.

The Lusts of the Eyes being the second part of the Worlds Inventory, we shall examine it with the excellent discovery of the Saints Light, the Eye being the more curious and choice Organ of Natural and Sensual Understanding and Delight, the right Frame and Complexion thereof affords a Man the greatest Satisfaction of all Sensual Faculties, and yet we see how frail and weak it is at best, soonest and easiest wounded and diminished by Age or Accidents, and must needs have supports by glasses in Old Age, or otherwise, and at last it wholy fails at Death, whereby we find these two defects in it.

First, It is but weak.

Secondly, It altogether fails at Death. *The Silver Threads are cut, and the Golden Bowl broken at the Well*, *Ecl.* 12. to 6. read all.

In these Considerations, the godly have much the Advantage, for when inlightned they are made of a spiritual Frame strong and vigorous, as being built on Christ the Rock of Ages by Faith, and when renewed in him, and Translated into Glory, can admit of no defect, nor be subject to any Infirmity, *you hath he quickened, who were once Dead in sin, he hath quickened us together in Christ*, Eph. 2. 1.

As Christ being once raised from the Dead, was freed

reed of all further Natural Infirmities, even ſo renewed Sinners even in this Life, have the Cataracts and Scales of Natural Darkneſs taken off, as ſpiritually enlightned, and made partakers of the Divine Nature, and are taught to ſee and underſtand the Myſteries of God and Godlineſs, which the Natural Man knoweth not, nor can underſtand; *to be Carnally minded is Death, but to be Spiritually minded is Life and Peace, becauſe the Carnal Mind is Enmity againſt God, for it is not ſubject to the Law of God, neither indeed can be, the Carnal Man receiveth not the things of God, for they are fooliſhneſs unto him, neither can he know them, becauſe they are Spiritually diſcerned, but he that is Spiritual, judgeth all things*, Rom. 8. 6, 7. *for who have known the mind of the Lord, that he may inſtruct him? but we have the mind of Chriſt*, 1 Cor. 2. 14, 15, 16.

Thus Chriſtians having the Eyes of their Underſtanding enlightned, they can ſee and underſtand diſtinctly, for they walk and ſee by Faith, and not by Senſe, and being here as to the World Strangers, and not minding the World in a Carnal Method, as Worldlings do, and as diſ intereſſed, they do impartially make the more certain obſervation and judgment of things of this Life, *therefore we are always confident, knowing that while in the Body, we are abſent from the Lord, for we walk by Faith, not by Sight, we are confident and willing to be abſent from the Body, and be preſent with the Lord*, 2 Cor. 5. 9. The Saints have yet a further excellency in their ſight, for when they are Spiritualized in this Life, and the natural ignorance taken off by their ingraftment in Chriſt, when theſe Silver Threads are cut, they are enlightned with the knowledge and ſight which fails not, and united to Chriſt, that firſt and Original Light, and their knowledge is eternal and unextinguiſhable, and augmented to the ſeeing, not only in part as in this

Life, but *to know as they are known, and to ſee as they ſeen eternally in the Heavens, that they all may be one, as thou Father art in me, and I in thee, that they alſo may be one in us, that they may be perfect in one. We know in part, and we Propheſie in part; but when that which is perfect is come, then that which is in part ſhall be done away; when I was a Child, I ſpoke as a Child, I underſtood as a Child, I thought as a Child, but when I became a Man, I put away Childiſh things, for now we ſee through a glaſs darkly, but then face to face, now I know in part, but then ſhall I know, even as alſo I am known*, 1 Cor. 13. 9, 10, 11, 12.

In this ſide of time, our Eyes are blurred with Sorrow and Grief, and our ſight marred, but in the Tranſlation, all Tears ſhall be wiped away from our Eyes, *there ſhall be no night there, they ſhall need no Candle, nor light of Sun or Moon, for the Lord giveth them Light.* Hence plainly may appear, the great difference between the Luſts of the Eyes, in a Carnal Man, and the Tranſcendent excellencies of the ſight of the Saints in glory, for that the Carnal Eye of the Body can only reach ſenſual Objects, and that under great Infirmities and Weakneſs, but the Spiritual Light reacheth Heavenly Objects, and that in full extent, and continues its ſtrength to all Eternity.

The laſt thing which makes up the Worlds glory and excellency, is the Pride of Life, by which may be underſtood all Worldly Honour, Credit, Titles, and Preferments, which do chiefly conſiſt, either in naked Titles of Honour, or Titles with Preferment and Benefit attending them, in both which reſpects, we ſhall find that of the glorified Saints, infinitely excell all that can be pretended from the World.

Worldly Titles of Honour, of the Higheſt Elevation or Degree, as Dukes, Kings, Emperors, and ſuch like, are ſplendid in Carnal Fancy, but having no intrin-

intrinsick value, depending only upon the frothy Opinion of others, the professors thereof may fall from them, into more Contempt than they were in esteem by reason of their Titles, Power and Glory, as daily experience teacheth, but the Saints are *Sons and Heirs of God, and joynt Heirs with Jesus Christ*, and their Names, Titles and Dignities are entred in the Records of Heaven, and they are Sealed with Truth that cannot lye, *The grace and calling of God is without Repentance.*

To him that overcometh, will I give a New Name, better than the Name of Sons and Daughters, the Name of God, and the City of God which cometh down from Heaven, this is more Honourable, than that of the Order of St. *George*, or St. *Andrews*, or any of the most splendid Dignities on Earth, *Rev.* 3. 12.

These Titles are not only glorious, though not made up of the vain and flattering notions of Carnal fancies, and outward gaity and shew, but are also accompanyed with the richest Preferments and greatest profit; such as are thus dignified with the Name of God on them, are in the Presence Chamber continually, before the Throne of God Day and Night, *and he that sitteth on the Throne, dwelleth amongst them, they shall Hunger no more, neither Thirst any more, neither shall the Sun light on them, or any Heat*, Rev. 7. 15, 16 17.

Though these be not eminent Titles, yet not all, and what the richest, greatest, and most generous Princes on Earth cannot give, the Lord gives to the Saints, he makes them Sons and Heirs of his Everlasting Glory, *he that overcometh, shall inherit all things, and he shall be my Son, and I will be his God*, Rev. 21. 7. *If ye be risen with Christ, then are ye Heirs according to his promise, and joynt Heirs with Christ, and because ye are Sons, God hath sent forth the Spirit of his Son into your Hearts, whereby ye cry Abba Father,*

wherefore thou art no more a Servant, but a Son, and if a Son, then a Heir of God through Christ, Rom. 8.15,17, 26. He maketh his Saints Co-partners of his own glory with the Father, and placeth them to ſit on the Throne with himſelf, and *The glory which thou gaveſt me, I have given them, that they may be one, even as we are one*, Jo. 17. 22,23,24.

To him that overcometh, will I grant to ſit with me on my Throne, even as I overcame, and am ſet down with my Father in his Throne, Rev. 3.21.

Hence we ſee how far all the Glory, Grandure and Enjoyments of this Life, come ſhort to that inheritance in Heaven, and expectation of Believers.

Having thus viewed the emptineſs of all theſe Carnal and Earthly pretentions, with the fulneſs of the Saints inheritance, we come now to the anſwer of theſe three foregoing Objections.

Object. Firſt, The Scope of the firſt being, that the Kingdom of Heaven is to be purchaſed on hard Terms, by the loſs of all the Comforts, and what's dear in the World, and that ſuch Doctrine is Diſcourageable, and inclines Men to to a taking up with, and delighting in the pleaſures of the Fleſh, by *Solomons* advice, rather than in the loſs thereof, anxiouſly to ſeek after ſo hard a bargain, as the Kingdom of Heaven.

Anſw. In anſwer to which, we muſt lead the Objector back to the Survey and Conſideration of the two things in Competition, *viz.* Worldly Enjoyments, and things of eternal Life, and when the vanity, uncertainty, and emptineſs of the firſt is conſidered, and compared with the infinite excellencies, and fulneſs in the laſt, and as Heaven is of more value than Earth, ſo theſe earthly things muſt be of leſs eſteem, than theſe Heavenly, and ſeeing in Merchandiſe, and good Husbandry, the value of the thing in purchaſe is conſiderable, beyond the price,

or

or in ballance with it, in prospect of the advantages that may accrew; so that in reason, it cannot be pretended, that the getting of Heaven in all the glorious excellencies thereof, can be a hard bargain, though the World under its best pretentions, should be given in purchase, *For what hath a Man profited, if he gain the whole World, and lose his own Soul*, Mat. 16.26.

Secondly, Consider God is the Author of Life, made Heaven and Earth, and disposes of it at his pleasure, hath he not then the Terms in his own hand? must we cut and carve, and make bargains for our selves, and of our side only? must we have Heaven and Eternal Life, on our Terms, or on Gods Terms? as he have the World to us freely, he may make what Terms he pleaseth, and if we will not close with God on his Terms, we may, and must go without the bargain.

And these are Christs Terms, he that taketh not up his Cross Daily, and followeth not me, is not worthy of me, Mat. 10. 38.

Thirdly, This Doctrine of self-denyal, Crucifying the Word, and Mortification neither doth, or should discourage from the purchase of Heaven, for that it doth not forbid the use, or comfort of the Creature, but commands that it be used aright, according to the Will of God, *Whatsoever is sold in the shambles, that eat asking no question for Conscience sake, the Earth is the Lords, and the fulness thereof*, 1 Cor. 10.25, 26. We are not forbid the use, but the abuse of the Creature, we are Commanded to *Crucifie the flesh, and the Lusts thereof*; but we are not commanded to destroy Nature, or Despise the Moderate use of the Creatures, for our Moderate and Temperate Subsistance, but forbidden the Ryoting of the Creatures on our Lusts; and though many of Gods People, do voluntarily abstain from the abuse and superfluous

uſe of the Creature, or that by his Providence, the plenty thereof may ſome time be reſtrained from them, even to ſtreights, yet he ſupplieth that with the Bleſſing of a Contented Submiſſion, and teacheth how to want, and how to abound, and in every Condition therewith to be content, *Phi* 4.11,12. and leadeth them to a dependance on himſelf, that he will not ſuffer them to be Tempted above meaſure, but that with every Temptation, he will give an outgate, that they may be able to bear it, 1 *Cor* 10.13. And make them wait on the appointed time for the viſion, in their greateſt ſtreights, *Hab.* 2,3.

We are not forbid the moderate uſe of the World, for ſupply of our Neceſſities, as Mortals, when uſed in the fear of God, and in Faith of Jeſus Chriſt, but we are forbidden placing our Affections on Earthly things, when they come in Competition with Chriſt, his Honour, and Intereſt, and clog our deſires and duties towards God, ſo as not to ſet his glory before us, as the main deſign in every thing.

Fourthly, *Solomons* Advice is miſtaken, as if he he ſhould encourage Men to ſatiate, and delight themſelves, only in the Pleaſures and Enjoyments of the Creature, without Dependance on God, or to take that of the Creature for their all, and not mind future Happineſs; he only in experience of Humane vanities, reproves Mens reſting on the Creature, as making an Idol thereof, and adviſeth the moderate uſe of it, without anxiety, in reproof of the Worldlings, who in the too exceſſive affection of the Creature, take not the free and thankful enjoyment of it, but Covetouſly hoards it up, and makes a God of it, which he accounts fooliſhneſs, and warmly reproves reſting on Creature delights, *Eccl.* 11.8, 9.

Object. The ſecond Objection is, that the Doctrine of Saints ſufferings, ſeems contrary to Scripture, which in many places promiſe peace, Tranquility and Pro-

tection

tection, and plenty to the Church and People of God.

Answ. This is easily answered, for either these promises are to the Church and People of the *Jews*, all which were conditional on their Obedience, and performed to them, when in their Duty, and afterwards upon their Repentance, until their falling off in Crucifying the Lord of Glory; however, they are still the People of Promise, and in his own time, he will bring them to his Marvelous light, and shew them his Salvation.

Secondly, In no place of Scripture, hath the Lord promised a constant Tyde of Temporary Mercies, but upon their continuing in Duties, and he hath reserved to himself the giving and taking them away, at his Will and Pleasure, and for his own ends in his Divine Wisdom, and no Man can pretend to that Innocence, but he must with *David*, and the Church, confess, *in Righteousness hast thou Corrected me, less than mine Iniquities do deserve*, La. 1. 18. Cha. 3. 39. So we may conclude our wants, Afflictions, and Chastisements are from the Hands of Justice for Sin.

Thirdly, Although the Lord often brings his best People under sore Afflictions, Troubles, and Wants, as experience of all Ages teach us, yet all this is in love and mercy, and but for a short time, to convince them of, and bring them from their sins, and to wean their Hearts from the World, and to wind them up to himself by Repentance, and to draw their Hearts more eagerly after him, the Kingdom of God and Righteousness; and as a tender hearted Father leaves not the Child altogether unpunished, yet he corrects in measure, thus the Lords exercising his Peoples Faith, Patience, and Obedience, can never be said to be their Discouragement, or contrary to any of his gracious promises to them in Scripture, but should rather be attributed to that gracious pro-

miſe of *never leaving or forſaking of them*, Jer. 30. 11. chap. 31. 18, 19, 20. Iſa. 43. 2. And in his chaſtiſing of them, he diſtinguiſheth between them and Baſtards, *Heb.* 12. 7, 8, 9.

But on the other hand, it is the unhappy Lot of the Wicked, to be let run on in all manner of Ryot without puniſhment, and their Eyes to ſtand out with fatneſs, to be given over to their own Hearts Luſts, to their utter deſtruction, and to be given over to a reprobate ſenſe, and to take no pains upon them, but gives them leave to ſwallow down the Conſolation of their Luſts, with the bitter Pill of Eternal wo. Wo to you that are rich, for you have received your conſolation, wo unto you that are full, for ye ſhall be hungry; wo to you that laugh now, for ye ſhall weep; wo unto you when all men ſhall ſpeak well of you, for ſo did their Fathers to the falſe Prophets, *Luke* 6. 24, 25, 26. *Job* 21. 30.

Obj. The third Objection is, This Doctrine ſeems to be contrary to, and diſparageable of the Nature of God, who is holy, loving, juſt, and tender hearted, to ſuffer his own Children, who love, and ſerve him beſt, to be hampered with all the ill uſage of Mortal Life, yea put to Death for his ſake, and amongſt men it would be great ingratitude for a Man to ſuffer his Children and beſt Friends to be thus uſed?

Anſw. The Lords ſuffering his Children to lye for ſome time under the ſmart of the Rod, can never be imputed to his want of tenderneſs for them; for as a Father can hear the complaints of a Diſobedient Child under correction, at the ſame time his Bowels of Compaſſion turn after him, and yet he Corrects, the Phyſitian loves and takes care of the Patient, though he will give him no Cordial until the Phyſick work, neither will the Chirurgeon take off the Plaiſters though they ſmart, until the wound be

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clean and whole; ſo the Lord ſuffereth the Rod of Afflictions to work up the ſinner to a Conviction, that the Cordials of his Love when reconciled, may be more accepted of, notwithſtanding in the mean time his Compaſſion faileth not; In all their afflictions he was afflicted, and the Angel of his Preſence ſaved them, in his love and in his pity he redeemed them, and bore them all the Days of Old, *Iſaiah* 63. 9.

How ſhall I give thee up O *Ephraim*? how ſhall I deliver thee O *Iſrael*? how ſhall I make thee as *Zadma*? how ſhall I ſet thee as *Zeboim*? my Heart is turned within me, my repentings are kindled, *Hoſ* 11. 8.

I have heard *Ephraim* bemoaning himſelf thus, thou haſt chaſtiſed me and I was chaſtiſed, as a Bullock unaccuſtomed to the Yoak: is *Ephraim* my dear Son, is he a pleaſant Child? for ſince I ſpoke againſt him, I do earneſtly remember him ſtill, therefore, my Bowels are troubled for him, I will ſurely have mercy upon him nevertheleſs, I will correct thee in meaſure and not leave thee altogether unpuniſhed, *Jer.* 30. 11. *chap.* 31. 18, 19, 20.

Secondly; The Lord cannot be counted unkind, much leſs ungrateful to his Children, when for a moment he chaſtiſeth them, and recompenſeth with eternal Salvation. *I reckon that the ſufferings of this preſent Life which are but for a moment, are not worthy to be compared to the Glory that ſhall be revealed in us,* Rom. 8. 18.

For our light afflictions which are but for a moment, work for us a far more exceeding and eternal weight of Glory, while we look not after theſe things which are ſeen, but after theſe things which are not ſeen; things which are ſeen are temporal, but things not ſeen Eternal, 2 Cor. 14. 17, 18.

For a ſmall moment have I forſaken thee, but with great Mercies will I gather thee, in a little wrath I hid

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my ſelf from thee for a moment, but with everlaſting kindneſs will I have mercy upon thee, ſaith the Lord, Iſa. 54. 7, 8.

For his anger endureth but for a moment, in his favour is Life, weeping may endure for a Night but Joy cometh in the Morning, Pſal. 30. 5.

Thus then the Lord by his temporary Chaſtiſements cannot be ſaid unkind or ungrateful, to the beſt of Saints; when he exchangeth the momentany afflictions with Oceans of his goodneſs; *In thy preſence is fulneſs of Joy, and at thy right hand are pleaſures for evermore,* Pſal. 16. 11.

Beſides all this, Conſider the Godly's ſtumbling at the Wickeds Proſperity; *Ye have ſaid it is in vain to ſerve God, and what profit is it that we have kept his Ordinance, and that we have walked mournfully before the Lord of Hoſts, and now we call the Proud happy, and they that work Wickedneſs are ſet up, yea they that tempt God are even delivered?* Mal. 3. 14, 15.

Job that Pattern of Wiſdom, Patience, and Experience gives alſo an account of the proſperous ſtate of the Wicked, and their arrogancy againſt God. And in the ſecond part he gives an account of their end; *Job* 21. to 16. thus, *Their Candle is put out, deſtruction cometh on them, God diſtributeth on them ſorrows in his anger, they are like the Chaff before the Wind, his Iniquities are ſtored up againſt his Children, his Eyes ſhall ſee his deſtruction, and he ſhall drink of the wrath of the Almighty, what pleaſure ſhall he have in his houſe when his Months are cut off in the midſt of them? the wicked is reſerved to the day of Deſtruction, they ſhall be be brought forth to the day of wrath,* Job 21. 16, to end.

See the Iſſue of the Rich Glutton clothed in Purple and fairing daintily, and poor Lazarus *begging the Crumbs at his gate, and the Dogs licking his Sores; remember that thou in thy Life, receiveded thy good things and likewiſe*

wise Lazarus *evil things, but now he is comforted and thou art tormented*, Luke 16. 19, to end.

Hence we may clearly see Gods bounty and gratitude to his People, and well may they relye on his promises of rich rewards, for their Faith and Patient sufferings for him. *Verily I say unto you, that ye who have followed me in the Regeneration, when the Son of Man shall sit in the Throne of his glory, ye shall also sit on Twelve Thrones, Judging the Twelve Tribes of* Israel, *and every one that hath forsaken Houses or Brethren, or Sisters, Father, Mother, or Children, or Lands for my sake, shall receive one hundred-fold, and shall inherit everlasting Life*, Mat. 19. 28, 29.

The Godly may be persecuted and suffer Death, but shall be happy in their Death; Blessed are they that dye in the Lord, they cease from their Labour and their Works follow them. And this is their reward, these are they which come out of great Tribulation, and have washed their Robes, and made them white in the Blood of the Lamb, therefore are they before the Throne of God, and serve him day and night in his Temple, and he that sitteth on the Throne shall dwell among them, they hunger no more, neither thirst any more, neither shall the Sun light on them, or any heat, for the Lamb which is in the midst of the Throne shall feed them, and lead them into living Fountains of Waters, and God shall wipe away all Tears from their Eyes, *Rev.* 7. 14, 15, 16.

Is not here a fair recompence for all possible tribulations, losses, crosses and sufferings? And on the other hand see the end of all the voluptuous pleasures and enjoyments of the Wicked. If any man worship the Beast and his Image, and receive his mark in his forehead, or in his hand, the same shall drink of the Wine of the wrath of God, which is poured out without mixture, into the Cup of his

his Indignation, and he shall be tormented with fire and brimstone in the presence of the Holy Angels, and in the presence of the Lamb, and the smoak of their torment ascendeth up for ever and ever, *Rev.* 14. 9, 10, 11.

And they shall go forth and look on the Carcasses of men that have transgressed against me, for their worm shall not dye and their Fire shall not be quenched, and they shall be an abhorring to all flesh, *Isa.* 66. 2, 4.

But on the other hand we have the further comfort of the Godly; Hear ye the Word of the Lord ye that tremble at his Word, your Brethren that hated you, that cast you out for my names sake, said, let the Lord be glorified; but he shall appear to your joy and they shall be ashamed, *Isa.* 66. 5.

And then shall the Godly see the accomplishment of these evangelical Prophecies. My Servants shall sing for joy of Heart, but ye shall cry for sorrow of Heart, and howl for vexation of Spirit, and leave your name for a Curse to my chosen, *Isa.* 59. 18, to 22. *chap.* 65. 14. 15. and have all the other comfortable Promises and Prophecies made clear to them, *Isa.* 50. all. *chap.* 60. *chap.* 61, *chap.* 62. *chap.* 63. *chap.* 65. *chap.* 66.

As we have viewed mans state from the beginning, and traced the steps of his toilsom Pilgrimage, to his reconciliation to God by Jesus Christ, and placed him in the state of Adoption by the Covenant of Peace, we come in the next place to consider the difference of mans estate in the first *Adam*, and his sure and happy condition in the second *Adam* Jesus Christ the Mediator.

Man in his first Creation while in obedience, was the Darling of God, Head and Lord of all the Creatures on Earth, and had the priviledge of self pleasing in all the Creatures, (under restriction of the Com-

Command,) but lusting against the command and exceeding his bounds, broke the Chain of obedience and fell under the Curse: and thus soon after his being made Lord over the Creatures, his concupiscence and ambition of enjoying more, and knowing more than what was allowed to him, by the Justice of God for his presumption, he is deprived of his soveraignty over the other Creatures; whereas before they were subject to him, he and they also are subjected to the Curse of Enmity; *I will put enmity between thy Seed and her Seed, it shall bruise thy Head, and thou shalt bruise its Heel. Cursed be the Ground for thy sake, in sorrow shalt thou eat of it all the days of thy life*, Gen. 3. 14, to 20.

Whereas upon the other hand, such who have obtained mercy to be within the new Covenant of Peace through Jesus Christ, are founded upon surer terms of an everlasting Covenant that cannot fail or be broken, and those within it cannot miss of having the privileges and advantages thereof, and these principally are four.

First, This Covenant is everlasting not subject to change or alteration.

Secondly, He is Faithful with whom it is made, and cannot fail in his performances.

Thirdly, As God who Covenants with his People, is faithful, able, and willing to perform on his part, so he fits his People to perform on their parts.

Fourthly, The great benefit and advantages annexed to this Covenant eternal Life and all Happiness.

First, This Covenant is everlasting, how great a consolation must it be to Believers, that they are not only reconciled to God, and the Curse for Disobedience taken off by Jesus Christ in his blood, but also to be within an everlasting Covenant with God, and have the Mediator Jesus Christ to make continual

nual Interceſſion for them, for when we were without ſtrength Chriſt in due time died for the ungodly, when we were yet Sinners Chriſt Died for us; much more being now juſtified by his Blood, we ſhall be ſaved from wrath through him; if when we were Enemies, we were reconciled by his Death, much more being reconciled we ſhall be ſaved by his Life, *Rom.* 5. 6. 7, 8, 9.

Wherein God willing more abundantly, to ſhew to the Heirs of Promiſe, the Immutability of his Counſel, confirmed it by an Oath, by two Immutable things in which it was impoſſible for God to lye, that we might have a ſtrong conſolation, who have fled for refuge to lay hold upon the hope ſet before us, which hope we have, as an Anchor of the Soul both ſure and ſtedfaſt, and which entreth into that within the Vail, whether the fore-runner is for us entred, even Jeſus made an High Prieſt for ever after the Order of *Melchiſedeck*, Heb. 6. 17, 18, 19, 20.

For this cauſe he is the Mediator of the New Teſtament, that by means of his Death, for Redemption of the Tranſgreſſions that were under the firſt Teſtament, they which are called may receive the Promiſe of Eternal Inheritance, for Chriſt is not entered into the Holy Places made with Hands, which are the figures of the true, but into Heaven it ſelf, now to appear in the preſence of God for us, *Heb.* 9. 15, 25.

If any Man ſin we have an Advocate with the Father even Jeſus Chriſt the Righteous, 1 *Joh.* 2. 1.

The whole Scriptures are a ſeries of teſtimonies of this everlaſting Covenant with Believers. I will betroath thee unto me for ever in righteouſneſs, in judgment, in loving kindneſs and mercy: I even will betroath thee unto me in faithfulneſs and thou ſhalt know the Lord. *Hoſ.* 2. 19, 20.

This ſhall be my Covenant, not after the manner of their Fathers, but a new Covenant, and I will put my

my Law in their inward parts, and write it in their Hearts and they ſhall be my People, and I will be their God, *Jer.* 30. 31, to 38.

They ſhall be my People and I will be their God, and I will give them one heart and one way, that they may fear me for ever, for the good of them and their Children after them, *Jer.* 32. 38, 39.

Secondly, God is faithful, therefore this Covenant founded upon his Promiſe cannot fail, The gifts and calling of God are without Repentance, *Rom.* 11. 29. If my Covenant be not with Day and Night, and if I have not appointed the Ordinances of Heaven and Earth, then will I caſt away the Seed of *Jacob* and *David* my Servant, I will not take away any of his Seed to be Rulers over the Seed of *Abraham*, *Iſaac* and *Jacob*, for I will cauſe their Captivity to return, and have mercy on them, Heaven and Earth ſhall paſs away, but one Jot of my word ſhall not paſs away, *Jer.* 33. 25, 26.

Thirdly, The third and main point in this Covenant, are the qualifications given by God to man to perform this Covenant, for He it is that works all our works in us, in him we live move and have our Being, and without him we can do nothing.

Theſe qualifications are principally Faith and Holineſs. Faith by the Apoſtle is defined, The Evidence of things not ſeen, the Subſtance of things hoped for, *Heb.* 11. 1.

Faith by the ſame Apoſtle elſewhere is thus deſcribed: If thou wilt confeſs with thy Mouth the Lord Jeſus Chriſt, and believe with thy Heart, that God hath raiſed him up from the Dead, thou ſhalt be ſaved, for with the Heart man believeth unto Righteouſneſs, and with the Mouth Man's confeſſion is made unto Salvation, *Rom.* 10. 9.

So that Faith is the giving credit to the Word of God in all his Judgments, Threatnings, Promiſes, and diſengaging

disengaging our affections to sin and lusts of the flesh, and turning to God with all our Souls, Hearts, & Minds, and resting confidently and quietly on the Accomplishment of what is promised, patiently waiting for the same, and this grace of Faith is accomplished, and wrought in the Hearts of his People by the Spirit of God; by Grace you are saved, not of Works, lest any should boast, but by Faith in Jesus Christ, not of your selves, it is the gift of God, *Eph.* 2.7,8, 9. and this Grace of Faith, hath he promised in his New Covenant; they shall be my People, and I will be their God, and I will give them one Heart, and one way, that they may fear me for ever, for the good of them, and their Children after them, *Jer.* 32.38, 39. this qualification also hath he promised to give his People in that often mentioned Scripture, of the New Covenant, A New Heart, a New Spirit will I give them, I will take away the Stony Heart, and give you a Heart of Flesh, and put my Spirit in you, and cause you to walk in my ways, and ye shall keep my Judgments, and do them, *Eze.* 26.25, to 29 of this grace and qualification of Faith, we have spoken elsewhere.

The Second qualification to those in this Covenant is Holiness, for without Holiness, it is impossible to please God: of this grace and qualification of Godliness, we have spoken elsewhere.

The Fourth excellency of this Covenant, are the many Advantages attending it, which may briefly be summed up in these four.

First, To these within this Covenant belong an universal Inheritance of all things.

Secondly, The certainty of that Inheritance.

Thirdly, The excellencies of the Companions of that Covenant.

Fourthly, The many Priviledges belonging to those within this Covenant.

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Although the whole Scriptures are full of the great excellencies of the Heavenly Inheritance, and that place herein is verified, Eye hath not seen, nor Ear heard, neither hath it entred into the Heart of Man to conceive (besides thee O Lord) what he hath prepared, for those that wait on him, *Is.* 64. 4. *Ps.* 31. 19. however they may be thus hinted at.

The first is, it is an universal Inheritance, *He that spared not his own Son, but freely gave him up for us all, how shall he not also with him, freely give us all things?* Ro. 8. 32.

All Monarchs, Princes and Propriators of the Earth, have certain Confinements, and limits to their Territories; and some enjoy, what others cannot pretend unto, either in respect of the extent of their Countrys, or Qualities or Wealth thereof; but none can pretend in the right of their Inheritance or Possessions, to that unlimitted Interest of fulness of right, that the Partners of this Covenant may; for in Christ Jesus, all things are theirs, and *they are Heirs of all things, and shall Inherit all things*, Rev. 21. 5, 6.

But of him are ye in Christ Jesus, who of God is made to us Wisdom, Righteousness, Sanctification, and Redemption, 1 *Cor.* 1. 30.

Let no Man glory in Man, all things are yours, whether *Paul*, *Apollos*, *Cephas*, or the World, Life, or Death, or things present, or things to come, all are yours, and ye are Christs, and Christ is Gods, 1 *Cor.* 3. 21. to 24.

Secondly, this Covenant is certain, all pretentions of right, or possession of Earthly things, are uncertain and ambulatory, and in the experience of most, admit of their Eclipse in this Life, witness *David*, *Solomon*, *Haman*, *Mordecai*, *Herod*, and all the great Heroes of this life, who had their ebbings and

flowings, and have not been exempted from the fate of changes, and with *Solomon* have found all but vanity and vexation of Spirit, and that often repeated place, the 1 *John* 2. 15,16,17. describes the uncertainty, and perishing condition of the things of this Life, and doth ascertain the Interest, and certain condition of the fellows of this New Covenant, as is more plainly expressed elsewhere; and if they continue in this Life, they leave a Man at best at his Grave, For we brought nothing into the World with us, and it is certain we shall carry nothing out, 1 *Tim.*6, 7, 17.

Thirdly, The third excellency of this New Covenant, is in the Company, Fellowship, and Society, the fellows of this Covenant have by vertue thereof, Men may have Honour, Wealth, and all other Human Delicacies, and all this may be marred and imbittered to them, by the uneasiness, unsuitableness, and disagreeableness of their Companions, or unavoidable Society; but the Companions of this New Covenant are all desirable, grateful, acceptable, and advantagious; the Soul of *Lot* was vexed by the wickedness of *Sodom*, *Job* in his Affliction was Tempted by his own Wife, and heavily grieved by his three Friends, *David* Sojourned *in Mesech, and dwelt in the Tents of* Kedar, and this marred and lessened their quiet, and deprived them of that content they could have had in more agreeable Society; but the Blessed Harmony of the Saints, increased the Comfort of all their Enjoyments, they are all so framed, qualified, and adorned with Holiness, Righteousness, Love and Unanimity, as they all mind the same things, and cannot jar or disagree, and their joynt song is, *Holy, Holy, Lord God of* Sabaoths, *the whole Earth is full of thy Praise; for through him, we both have an Access by one Spirit unto the Father, now therefore ye are no more Strangers and Forraigners, but fellow Citizens with*

with the Saints, and the Houſe-hold of God, and are built upon the Foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the chief Corner Stone, in whom all the Building fitly framed together, groweth into an Holy Temple in the Lord, in whom alſo ye are built together, for an Habitation of God through the Spirit, Eph. 2. 18. to 23.

See the Marks, Characters and Complexion of the Citizens of the New *Jeruſalem*, He that walketh righteouſly, and ſpeaketh uprightly, and diſpiſeth the gain of oppreſſion, that ſhaketh his Hand from holding of Bribes, that ſtoppeth his Ears from hearing of Blood, that ſhutteth his Eyes from ſeeing of Evil, he ſhall dwell on high, his Habitation ſhall be the Munition of Rocks, *Iſ.* 33.15. *Pſ.*15. Theſe are they which came out of great Tribulation, which have waſhed their Robes in the Blood of the Lamb, no unclean thing can enter there, without are Dogs and Swine, *Rev.*14. 4 5.

But we are come unto Mount *Sion*, and to the City of the living God, the Heavenly *Jeruſalem*, and to an innumerable Company of Angels, to the general Aſſembly, and Church of the Firſt-born which are written in Heaven, and to God the Judge of all things, and to the Spirits of Juſt Men made perfect, and to the Mediator of the new Covenant, and to the Blood of Sprinkling, which ſpeaketh better things, than the Blood of *Abel*, *Heb.*12. 22, to 25.

The fourth thing relating to this State, are the Manifold *Priviledges* belonging unto them within it, which may be thus expreſſed,

Firſt, They within this Covenant, are all Marked, Sealed and Recorded with God.

Secondly, They are under an everlaſting Covenant with God, in Jeſus Chriſt,

Thirdly, To them belong univerſal promiſes, both in Spirituals and Temporals, and under every exigent.

Fourthly, All are united to God in Jesus Christ,

First, They are all Marked, Sealed, and Inrolled with God, as God Marked *Cain*, to keep him from Mans Fury and Rage, for the Murther of his Brother *Abel*, when *Cain* was accursed with Gods displeasure, for that Horrid Villany; so God of his Love to the Saints, Marks them with his own Image, to keep them from the Destruction of Satan, and Inrolls them in the Book of Life, to be called by Name in the Resurrection, *Hurt not the Earth, nor the Sea, until we have Sealed the Servants of God in their Foreheads*; Is. 4.3. Rev. 7.3.

The Lord takes that care of his People, that as he commanded by the Pass-over, the Door-Posts of the *Israelites* to be sprinkled with Blood, as the sign of his Peoples Habitation, so he puts his Mark of Holiness in the Hearts of his own, to distinguish them from the wicked, who in their Conversation and Hearts, have Wickedness and Sin (the Mark of the Beast) and Worship his Image; he Writes on his People his Name of Righteousness, and gives them for a Mark, *The white Stone, and in it a New Name*, Rev. 14. 9. by which white Stone or Holiness, they are Distinguished from the Wicked in their Conversation, and the New Name is a Badge of Honour, and ground of inward Consolation to themselves.

Secondly, The second advantage of this State is, that they are under an everlasting Covenant with God.

Thirdly, To this Covenant do belong universal promises, both in Spirituals and Temporals.

The fourth and great Priviledge of this State, is that Mystical and never enough admired Union of the Saints to God in Christ Jesus, *That they all may be one, as thou Father art in me, and I in thee, that they also may be one in us, that the World may believe, that thou hast sent me*, Jo. 14.20. Ch. 17.21. As

As Life Eternal is the reward of Faith and Patience, and as this Life Eternal is the great Prize at the end of our Christian Race, and as we ought to use all Diligence, to work out our Salvation with fear and trembling, there is no greater Encouragement can be imagined for our help in this, than the faith and due consideration that Believers are mystically united to God in Christ Jesus.

Although all the Creatures and Man especially are parts of God, as coming out of the Mass of Gods Omnipotence, yet Man is no Natural, or Physical part of God, so to speak; Though Man be Gods by Creation, and Man in *Adam* having fallen from God by breach of the Divine Law given to him; God of his Infinite Wisdom and Goodness hath provided a remedy and mean to restore and unite lost man to himself, and this Union is by the renewing of Mans Nature, and changing it unto a Spiritual frame: When we were dead in sins hath he quickned us together in Christ. Now in Christ Jesus ye who sometimes were far off, are made nigh by the Blood of Jesus, for he is our peace, who hath made both one, and broken down the middle Wall of Partition between us, having in his Flesh abolished the enmity in the Laws, Commandments contained in Ordinances, for to make to himself of twain one new Man, so making peace, that he might reconcile both unto God in one body by the Cross, having slain the enmity thereby, *Eph.* 1. 5, 13, 14, 15. read all.

Thus by grafting the Soul on Christ by Faith, is made a Spiritual Union with God, whereby they receive all Spiritual Blessings, by a Heavenly Communication from Christ, as the Graft receiveth Sap, Substance, and made fruitful from the Stock into which it is grafted; this mystical union of Believers between God and them consists principally in these four.

Firſt, In Unity of Spirit with God in Chriſt Jeſus.
Secondly, In unity of holineſs.
Thirdly, In unity of Love.
Fourthly, In unity of Glory.

Of all which Believers are partakers with God in Chriſt Jeſus.

Firſt, To be one in Spirit, is to be one in Wiſdom, Knowledge and Purity of underſtanding, now *God is a Spirit, and muſt be Worſhiped in Spirit and Truth*, and though God made Man conſiſting of a Soul and Body, and did illuminate him with knowledge and underſtanding, though under a vail of reſtriction; and as ambition, and the concupiſence of his Heart, did deprive him of the advantage of his firſt ſtate, and the Wiſdom of God intending to reſtore Man, and place him in a ſurer Relation, to wit, (that everlaſting Covenant of *Peace*) through the vail of Chriſt's Croſs.

He hath to the renewed beſtowed all Spiritual Light and Knowledge, yet becauſe we have this Heavenly Treaſure in Earthy Veſſels, and the heavy clogs of our Carnal Bodies, and infirmities of the Fleſh, hinder mortals (even though renewed) to behold and apprehend theſe Heavenly excellencies, communicable under that Spiritual Union; and Chriſt intending to have the Saints made fully perfect and capable of union with himſelf, he prays the Father that they may be one with the Father, as the Father and he is one. I in them, and thou in me, that they may be perfect in one, that is to be of one Spirit, Wiſdom, and Underſtanding: it cannot be ſuppoſed that Chriſts intention is, that the Creature though firſt renewed, and afterwards glorified, ſhould be elevated to that ſublimity of perfection, equal with the Father and himſelf, but that their perfection ſhould be in kind nature, and purity

of

of God and Chriſts perfection, knowledge, and wiſdom, eſpecially in theſe three reſpects.

Firſt, In purity of Spirit and Spiritual mindedneſs.

Secondly, In oneneſs and union of mind and will.

Thirdly, In perfection of Knowledge and Underſtanding. So to underſtand things as they are, and not only under the dark ſhadows of humane appearance.

Firſt of unity of Spirit. As God is a Spirit, pure, holy, and undefiled, and of purer Eyes than can behold Iniquity, and that he muſt have all his Companions and Citizens of that new *Jeruſalem* like himſelf, and as Chriſts promiſe is, to prepare a place for his people, in that promiſe; Let not your Hearts be troubled, in my Fathers Houſe are many Manſions, and I have prepared a place for you, *John* 14. 1, 2, 3. And will have them with him, ſo will he have them to be like his Father and him, holy as they are holy: bleſſed are the pure in Spirit, for they ſhall ſee God, *Mat.* 5. 8.

The natural Man is ſo cloyed with the liquoriſh reliſh of carnal things, that he cannot raiſe his affections to the true contemplation of the things of God, and therefore the Children of God muſt be made ſpiritually minded. The Natural man receiveth not the things of God, for they are fooliſhneſs unto him, neither indeed can he know them, becauſe they are ſpiritually deſcerned, but he that is Spiritual judgeth all things, 1 *Cor.* 2. 14, 15, 16.

Chriſtians are new Creatures, and with them old things are paſſed away, and all things become new, they are the Temple of God, God dwelleth in them, who can have no fellowſhip with the fleſh, therefore they muſt be ſpirituallized, for they that are after the fleſh, do mind the things of the fleſh, but they

that are after the Spirit the things of the Spirit, 2 *Cor.* 5. 19. To be carnally minded is Death, but to be spiritually minded is Life and Peace, because the carnal mind is enmity against God, for it is not subject to the Law of God, neither indeed can be, so then they that are after the flesh cannot please God, 2 *Cor.* 6. 15, 16, 17, 18.

Secondly, Union of the Spirit is to be of one Spirit, to mind the same things as God and Christ did before the World began, they have and had one and the same purpose, intention, and mind, to do the same things; Peace and Unity of Spirit in Counsel and otherwise, is the greatest Comfort and Strength of a Society, and this is the Harmony of Heaven; How doth *David* magnify this choice blessing? How pleasant a thing is it for Brethren to dwell together in unity? it is like the precious ointment upon the Head, that ran down upon the Beard, even *Aarons* Beard, that went down to the Skirts of his Garments, as the Dew of *Hermon*, and as the Dew that Descended upon the Mountains of *Zion*, for there the Lord commanded the Blessing even life for evermore, *Psal.* 133. all.

The Lord is a Spirit of Meekness and Peace, and by Christs Doctrine the blessing is to the Meek: and his Command is to resemble him in the Spirit of meekness; I am meek, humble, and lowly in mind, learn of me, *Mat.* 11. 28, 29. He unites all the Hearts of his People, to the unity of glorifying him, to have their share of it in constant Hallelujah's: see Gods Promise to Christ; and the Spirit of the Lord shall rest on him, the Spirit of Wisdom and Understanding, the Spirit of Counsel and Might, and of the fear of the Lord, *Isa.* 11. to 10.

O the admiration of Gods free love and goodness, to the Godly in their elevation to such a state of Glory, that he makes them all join in such Elogies of

of his praiſes, that they prompt one another to their perpetual ecchoings of his everlaſting glory, ſee what the Apoſtle adviſeth in this caſe. Keep the unity of the Spirit in the Bond of Peace, let the ſame mind be in you which was in Chriſt Jeſus, ye are all called to one hope in Chriſt Jeſus, *Epheſ.* 4. to 7.

To be of the ſame mind with Chriſt Jeſus, is to have the ſame Will and Purpoſe which he had, as well in doing as in ſuffering, and to do and ſuffer to the ſame Ends and Purpoſes, for which he did or ſuffered any thing.

Chriſt did and ſuffered all things by the joint advice and in obedience of his Father. The Father worketh hitherto and I work. Lo I come to do thy Will, in the volume of thy Book it is written of me, *Pſal.* 4. 6, 7, 8. *Heb.* 10. 5.

In his ſufferings and acting in the myſtery of Man's Redemption, he did all by the reſolution of Heaven, the Father and Son did agree and join in the Spirit. God ſo loved the World that he gave his only begotten Son that whoſoever believeth in him ſhould not periſh, but have Eternal Life, *Joh.* 3. 16, 17.

Here the Father ſends, and the Son obeys and cometh, and both agree in one in the Spirit.

In the matter of his Paſſion on the Croſs they concur in one. *Father if thou wilt let this cup paſs over, but not my Will but thy Will be done*, Mat. 26. 39, 42. The Fathers purpoſe was that Juſtice ſhould be ſatisfied by the Death of the Son on the Croſs, and the Son humbly ſubmits. *It is finiſhed*, and yields up the Ghoſt, *John* 19. 30. *Rom.* 3. 25, 26. And ſo in all the courſe of his Life, as well as at his Death, all his ſteps are ſquared according to the Will and Counſel of the Father, as we ſee in the Hiſtory of the Goſpel.

From hence in imitation of Chriſt are taught to us theſe two great Duties. First,

Firſt, Submiſſion.

Secondly, A reſignation to the abſolute Will of God.

Firſt, Submiſſion. In all Afflictions, Chaſtiſements, and Sufferings in all caſes, we are to exerciſe the duty of Submiſſion, *My Son deſpiſe not thou the chaſtning of the Lord, nor faint when thou art rebuked*, Heb. 12. 5, to 12.

Chearfulneſs without murmuring, and a Patient bearing up under every diſpenſation is the duty of ſubmiſſion, and with the Apoſtle to glory in the Croſs of Chriſt, *Gal.* 6. 14. God forbid that I ſhould glory in any thing ſave in the Croſs of Chriſt by whom the World is crucified to me and I to the World. And with the Apoſtle *James* count it all joy when you fall into divers Temptations, *Jam.* 1. 2.

The Holy Apoſtle *Paul* was a great Proficient in this learning of ſubmiſſion, I know how to want and how to abound, and in every condition therewith to be content, *Phil.* 4. 11, 12. And this ſhould be the courſe and care of all who reſolve to follow Chriſt Jeſus, to frame their mind and will under all diſpenſations to ſubmit and acquieſce to the Will of God.

This was Holy *Davids* practice, under his ſo ſevere and great affliction, when he had fled from before his Son *Abſolom*, who had uſurped his Crown and when weeping, bareſoot, and aſhes on his head, ſent back from him the Ark of God, the want of which was a great ingredient to his affliction. If I ſhall find favour in the Eyes of the Lord he will ſhew me both it and his Salvation, but if he ſay, I have no pleaſure in him, lo here I am, let him do to me what ſeemeth good in his ſight. *2 Sam.* 15. 25, 26.

He had the like ſubmiſſion, when he was reproached, railed at, and had ſtones caſt at him, and was curſed by *Shimei*; Let him Curſe, for the Lord hath

ſaid

ſaid to him, curſe *David*, who then ſhall ſay, why haſt thou done ſo? let him alone, for the Lord hath bid him, it may be that the Lord will look on my Affliction, and that the Lord will requite me good for his curſing this day, 2 *Sam.* 16. 7. to 13.

But what is all this to that entertainment the Lord of Glory Jeſus Chriſt met with on Earth for our Sins, who knew no ſin, who was buffeted and reviled after the moſt outragious manner, and bore it with incredible Courage, Patience and Meekneſs. Who when he was reviled reviled not again, when he ſuffered he threatned not, but committed himſelf to him that judgeth righteouſly, 1 *Pet.* 2. 21, to 25.

Holy *Stephen* ſuffered with that meekneſs of Spirit, that he gave up the Ghoſt praying, Father forgive them for they know not what they are doing, *Act.* 7. 59, 60.

The ſecond Duty is reſignation, as ſubmiſſion is the patient acquieſcing to the Will of God in all his diſpenſations, without murmuring, and a contentedneſs in every condition, penury and want as well as in abundance, ſo reſignation is the chearful giving our ſelves up to God to be diſpoſed of by him in every diſpenſation, trials, troubles, loſſes and croſſes, under all the exigences of Life.

Chriſt would not uſe the Arm of Fleſh to reſcue himſelf from being Crucified: but the Cup which the Father put in his hand, even the bitter Cup of his Fathers Wrath, he chearfully drank it out, becauſe it was his Fathers Will, *John* 18. 11.

Holy *Job* was a Pattern of Patience and Reſignation: though thou wouldſt ſlay me, yet will I truſt in thee.

The Couragious three Children, who were not daunted with the Decree againſt them, their Faith, Courage and Reſolution brought them to a holy reſig-

resignation; We know our God is able to deliver us, and he will deliver us, however, be it known to thee O King, that we will not serve thy Gods, nor worship the Image that thou hast set up, *Dan.* 3. 16, 17, 18.

Thus should Christians in imitation of Christ, not so much mind their present sufferings, temptations, and condition, as the Duty of Faith and Resignation, in giving themselves up to the Will of God, in Obedience, Faith, and Patience, and for their encouragement in this, they have Gods Promise of deliverance from his own immediate hands, if other helps appointed by him should fail: I looked and there was none to help, I wondred that there was none to uphold, therefore mine own Arm brought Salvation unto me, and my right hand it upheld me, *Isa.* 59. 16.

That other famous place in the Prophecies of *Jeremiah*, is a great staff to Faith and Resignation, under desertion of all helps even lovers, relations and friends; all thy lovers have forsaken thee, they seek thee not, for I have wounded thee with the wound of an Enemy, with the Chastisement of a cruel one, for the multitude of thine Iniquities, because thy sins were increased, therefore all that devour thee shall be devoured, *&c.*

And all thy Adversaries shall go into Captivity, and they that spoil thee shall be a spoil, and all that Prey upon thee will I give for a Prey, for I will restore health unto thee, and heal thee of thy wounds, saith the Lord, *Jer.* 30. 14, to 18. and that other famous place in *Isaiah*, *chap.* 49. 15. to end, giveth great encouragement to Faith and Resignation, under the greatest extremities, as being forsaken of Friends, Relations, and much oppressed by Enemies. All things which Christ did were holy and just, he minded only things of a Heavenly and Spiritual

ritual Nature, as his Kingdom was not of this World, ſo all his people mind Heavenly things, they are Strangers and Pilgrims here in this World, and Travellers only with him to the new *Jeruſalem*, and as Pilgrims muſt not ſet their Hearts on things in the Way, but on their Heavenly Treaſures. Lay up to your ſelves treaſure in Heaven, for where your Treaſure is there will your Hearts be alſo, *Mat. 6.* 19, to 33. Love not the World nor the things of the World; if any man love the World, the love of the Father is not in him, for all that is in the World, the Luſts of the Fleſh, the Luſts of the Eye, the Pride of Life, is not of the Father but of the World, and the World paſſeth away and the Luſts thereof, but he that doth the will of God abideth for ever, 1 *John* 2. 15, 16, 17.

Hence we ſee, as Chriſt minded only Heavenly things, ſo he would raiſe his People to Heavenly mindedneſs, and by his deſcription of the World, his purpoſe is to wean his Peoples affections from it.

Object. But it may be objected, that this Doctrine of the Contempt of the World ſeems contrary to the Doctrine and Duty of Charity and Chriſts new Commandment, *Love one another and love your Brethren as your ſelves*, and that to Believers is alſo allowed the comfortable uſe of the Creatures, muſt not Parents love their Children, Husbands their Wives, and other Relations which in Scripture is commanded as a Duty, like as Induſtry and Proviſion for Families, how can this conſiſt with the not loving of the World?

Anſw. For anſwer to this, the Lord Jeſus Chriſt, who is that wonderful Counſellor, the everlaſting Father, the Prince of Peace, Wiſdom it ſelf, *Prov.* 8. 1. in whom dwells the Godhead bodily, love it ſelf, and Juſtice it ſelf, doth not teach inconſiſtent Doctrines,

Doctrines, neither that which is inconsistent with his Holy Nature of Justice, Wisdom, Love, and Charity, but all his Doctrines are Coherent and Harmonious, therefore we must understand him in the Language of the Spirit,

The World may be taken up two ways.

First, As in *Gen.* 1. and 31. And God saw every thing that he had made, and behold it was very good, and God rested on the Seventh Day, which was appointed a Sabbath, and left off working, and Abode not in the glory or beauty of his works, which were all good; but returned to himself, in that glory with his Father.

Secondly, The World may be taken up, when for Mans sin it was Accursed, *Gen.*3.17,18,19. and was given into the Hands of the Dragon, and the Prince of the Power of the Air, was made Lord of it, *Eph.*2.2. Now in the first sense to love the World as God did, when Man and all things were in Integrity, and to behold and enjoy the World, as God did resting into himself, so admiring God in the Creature, and resting in the Creator; this loving and using the Creature or World, is not inconsistent with the love of God; but to use and delight in the Creature, when under the Curse, Power and Dominion of Satan, and rest on it, and not on God, is inconsistent with the love of the Father.

Secondly, By the words of the Evangelist, *If any Man love the World, the love of the Father is not in him: and by the Apostle* James's *Doctrine, know ye not, that the Friendship of the World is Enmity with God, whosoever therefore will be a Friend to the World, is the Enemy of God, James* 4.4. These words must be meant in the second Sense, as when the World by *Adams* Transgression was accursed, and as it were Escheated, and put in Bondage, *Ro.*8.20,21. to Satan the Prince of the Power of Darkness: and not when it stood straight

ſtraight with God, and was all good in his Sight: and by theſe words, the Love of the Father is not in him, ſeems an Anathema, and Curſe to all the Lovers of the World, as the Apoſtle elſewhere pronounceth a Curſe, if *any Man love not the Lord Jeſus Chriſt, let him be Anathema Marenatha*, 1 Cor. 16. 22. ſo that the love of the World as it is under the Dominion of Satan in the ſecond Senſe, cannot be conſiſtent with the Love and Honour of God.

It cannot be doubted, that the Father having given his Son for a Ranſom for Sinners, but with him alſo he will give them all things, and that they have in his right a ſurer and better Title to the World, and lawful uſe of the things thereof, than the Wicked can pretend to, for that the Godly are Heirs of all things, and the Wicked only Uſurpers of what they have in poſſeſſion without right; therefore by the Doctrine of Mortification, Holineſs, and Contempt of the World, they are not forbid, and not only permitted, but commanded a lawful Enjoyment of the Worlds good, but in theſe different reſpects.

Firſt, That they ſhall uſe the World, as not abuſing it, that is, they ſhall uſe it as Pilgrims, for the preſent, ſober, and moderate ſubſiſtance, to carry them on in their Journeys Heaven-ward, and not to ſit down under the ſhadows of Worldly Pleaſures, as the wicked do, whoſe Portion it is, with a Curſe upon it to them, *Wo to you that are Rich, for you have received your Conſolation*, Luke 6. 24. but the Godly are not to ſit down with the Rich Husbandman, to Solace their Souls only in the things of this Life, leſt with him they ſhare of his Judgment, *Thou fool, this Night will I require thy Soul at thy Hand, then whoſe ſhall all theſe theſe things be which thou haſt?* Luke 12. 16, to 22.

Secondly, The Children of God do not, nor ſhould rely

rely only on the visible Enjoyments of the Creature as capable of themselves to give satisfaction, but on God by Faith, and on his Blessing to make them useful, *Mans Life consisteth not in the abundance of what a Man hath, Man liveth not by Bread alone, but by every word that proceedeth out of the Mouth of God*, Luke 4. 4.

Behold the Lillies who take no care, and spin not, how they are Cloathed above Solomon *in all his glory, the Ravens Sow not, and yet are fed*, Luke 12. 22, *to* 32.

All the Power of the Creation is in Gods Hands, as he hath the Power to restrain, and suspend, or give a Blessing upon the Creatures, so hath he the Store-house of Heaven in his Hands, and he can send such plenty, as there may not be room to store it up in, *Mal.* 3. 10. See all the great and Manifold Promises to his People in Poverty, Streights, and Wants, Is. 41. 17, 18. Is. 45. 3. *I will give thee the Treasures of Darkness, and the Hidden Riches of Secret places.*

Thirdly, The People of God do, and ought to use their Enjoyments vertuously, and do not squander them on unlawful Lusts, and Pleasures, but Moderately use them for their lawful and sober Subsistance, or in Charity, and do use vertuous endeavours and improvements; but the Wicked feed their Lusts upon Gods bounty; wherefore the Lord in his Justice often Blasts their Enjoyments, and either takes them away from them, or makes them a Curse in the Enjoyment thereof, *Ye Eat, and have not enough, because ye spend on your Lusts*, James 4. 1, 2, 3. *and in that other place, therefore I will return and take away my Corn in the time thereof, See* Hosea 2. *all.*

The People of God use all the Dispensations of God to them, in Sobriety, and vertuous Industry, and depend upon God for a Blessing to their Indeavours, but the Wicked live voluptuously in their Enjoy-

Enjoyments, and do not principally aſcribe to God the ſucceſs of their Husbandry, nor depend on him for it and therefore, in the Juſtice of God, he either takes from them what they have, or Blaſts their Enjoyments in the ſucceſs of it; ſee the Parrable of the ſluggiſh Servant, in miſ-improvement of the Talent, which was taken from him, and he puniſhed with utter Darkneſs; ſee Gods Judgment upon ſuch as do not truſt God with a Bleſſing upon their Labours, Mat. 25. *Becauſe thou haſt forgotten the God of thy Salvation, and not remembred the Rock of thy Strength, therefore ſhalt thou Plant pleaſant Plants, and ſet them with ſtrange Slips, in the Day ſhalt thou make thy Plant to grow, and in the Morning ſhalt thou make thy Seed to flouriſh; but the Harveſt ſhall be a heap in the Day of grief, and of deſperate Sorrow,* Iſ. 17. 10, 11.

See that other Eminent place for this purpoſe, *they Hatch Cockatrice Eggs, and weave the Spiders Webb; he that Eateth of their Eggs Dyeth, and that which is cruſhed, braketh out into a* Viper, *their Webbs ſhall not become Garments, neither ſhall they cover themſelves with their Works, their Works are Works of Iniquity and Violence in their Hands,* Iſ 59. 5, 6.

See farther to this purpoſe, *Te ſhall Sow your Seed in vain, and your Enemies ſhall eat it, I will make your Heaven as Iron, and your Earth as Braſs, and your ſtrength ſhall be ſpent in vain, for your Land ſhall not yield her increaſe, neither ſhall the Trees of your Land yield their Fruit,* Lev. 26. 16, to 22.

They ſhall eat, and not have enough, they ſhall commit Whoredom, and not bring forth; becauſe they have left off to take heed to the Lord, See Job 8. 11. to end. Hoſea 4. 10.

Conſider that further Judgment upon the Wicked, who truſt to the Fleſh, and not to God, *ye have Sown much, and bring in little, ye eat, but ye have not enough, ye drink, and are not ſatisfied, ye Cloath you, but*

there is none warm, he that earneth Wages, earneth to put in in a bag that hath holes, Haggai 1. *to* 11.

See the Manifold Judgments of God Denounced against Vanity, Pride, and Prodigality, *and it shall come to pass, instead of a sweet smell, there shall be a stench, and instead of a girdle there shall be a rent, and instead of well set Hair baldness, and instead of a stomacher a girdle of Sackcloath, and burning instead of Beauty*, Is. 3. 16. *to end.*

Fourthly, The Wicked spend and use the Creatures to their own Pleasures, and live in the delight of them, but the Godly are Dead to the World, and delight in nothing but in Christ, *I am Crucified to the World, and the World to me, nevertheless I live, and yet not I, but Christ that liveth in me, and the Life that I live in the flesh, is by the Faith of the Son of God, that loved me, and gave himself for me*, Gal. 2. 20.

From hence and other Scriptures and History of the Saints Lives, we see the different usage of the Godly and Wicked, the Saints are Dead to the World, and their Delight and chief Satisfaction is in God, the Wicked make the World their God, and sole Delight, and glut themselves with Satiety in it; but the Godly can find no Contentment in the Creature, but with Reference to God in Christ Jesus, and make him their chief Delight, and cry out, *none but Christ*, and this is the Prohibition of the Gospel, that we should not love Father, Mother, Brothers, or Sisters, or our own Life more than God, *Mat.* 10. 37, 38, 39. but God doth not forbid the lawful use of the Creatures, but only forbids using it in Vanity, Superfluity, and Prodigality.

Secondly, In being of the same Mind with Christ, is not only to Act, Do, and propose the same things with his Father, but also to do all, and suffer all for the Glory of God.

The

The Worldlings kiss their own Hand, and Sacrifice to their own Net, and say, their own Hand hath done it, and ascribe the glory of all the Enjoyments they have to themselves, or to the Creatures in which they delight, and say, *These are the Rewards which my Lovers and Companions have given me*, Hosea 2. 12, 13.

Nebuchadnezzar ascribed all to his own Power and Glory, *Is not this great* Babylon *that I have built for the House of the Kingdom, by the Might of my Power, and for the Honour of my Majesty?* and see the Event, and Gods Just Judgment upon him, *while the word was in his Mouth, there fell a Voice from Heaven, saying, O King* Nebuchadnezzar, *to thee it is spoken, the Kingdom is departed from thee, and they shall drive thee from Men, and thy dwelling shall be with the Beasts of the Field, they shall make thee to eat Grass as Oxen, and seven times shall pass over thee, until thou know that the most High Ruleth in the Kingdom of Men, and giveth it to whomsoever he will*, Dan. 4. 30, to 34.

See the Pride of *Herod*, and taking to himself the glory due to God, and the fatal Judgment of God on him for it, *And immediately an Angel of God smote him, because he gave not God the glory, and was eaten of worms, and gave up the Ghost*, Acts 12. 21, 22, 23.

On the other Hand Christ set the Fathers glory before him, as the chief Scope and Design of all his Actions and Intentions: When his supposed Father *Joseph*, and his Mother sought him with Care, and came back to *Jerusalem*, and found him in the Temple disputing, they told him they had anxiously sought him, he answered not with Apology or Excuse, but said, *How is it that you sought me, wist ye not, that I must be about my Fathers Business?* Luke 2. 46, to 50.

We see that he placeth all his Business in the Honour, and doing of the Will of God, yea, he pla-

ceth his Esteem on all such, and accounts such only to be his Relations, as obey his Fathers Will, *And Jesus answered and said to them, these are my Father, Mother, and Brethren, which hear the Word of God, and do it*, Luke 8.21.

We see in all the Miracles and Wonders Christ wrought Curing Diseases, and Raising the Dead, he Exhorts to the giving of glory to God, and more particularly in that Famous place. *Thus saith the Lord, let not the Wise Man glory in his Wisdom, nor the Rich Man glory in his Riches, neither let the Mighty Man glory in his Might, but let him that glorieth, glory in this that he knoweth and understandeth me, that I am the Lord which exerciseth loving Kindness, Judgment, and Righteousness in the Earth, for in these things I delight*, Jer. 9. 23, 24.

Thus then ought all the Followers of Christ, to have the same mind that was in Christ Jesus, that is to set Gods glory as the chief Scope of all Designs and Actions before them, *He that gloryeth, let him glory in the Lord, and whatsoever we do, whether we Eat or Drink, let us do all things to the glory of God*, 1 Cor. 1. 31.

The World was made by God, and for his Honour, therefore all should be ascribed to him, hence we may find, whether the same mind be in us, which was in Christ Jesus, if we do what he did, and to the same end and glory of God, therefore it behoveth us to bring all our Actions and Purposes to this Touch; for if they be not of this stamp, they are Reprobated Counterfeit, and will not be allowed in the Ballance of the Sanctuary, for all the Children of God are led by his Spirit, wherefore we must try the Spirits, whether the same mind be in us, which was in Christ Jesus; know ye not that Christ is in you, except ye be Reprobates, but ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwelleth

leth in you; now if any Man have not the ſpirit of Chriſt, he is none of his; and if Chriſt be in you, the Body is Dead becauſe of ſin, but the ſpirit is life, *Rom.* 8. 9, 10, 11. becauſe of Righteouſneſs; but if the ſpirit of him that raiſed up Jeſus from the Dead, dwell in you, he that raiſed Chriſt from the Dead, ſhall alſo quicken your Mortal Bodies, by his ſpirit that dwelleth in you, *Ro.* 9. 10, 11.

Thirdly, Unity of Spirit is to be one in Knowledge, there is nothing raiſeth Mans thoughts more than deſire of Knowledge, and nothing Magnifieth Man more than Knowledge, and herein doth Man moſt excel all other Creatures, not only that God hath made them Lords over the Creatures, but that he hat endowed him with a Rational Soul, capable of underſtanding above other Creatures, and in nothing is the Power, Wiſdom, and Goodneſs of God more eminent, than by the different meaſure of Knowledge beſtowed on Mankind; Man in general, exceeds all other Creatures in Knowledge and Ingenuity, but every Generation and Nation exceed others at ſuch a Rate, ſo as what in one Age, or Generation, is a Riddle, and hid as a Myſtery, in another it is Perſpicuous, clear and eaſie, ſo that the knowledge of things is the darling of Ages.

Although we have the Sun, Moon, and Stars, the Fabrick of Heaven, Earth, and the Seas, the indefatigable and daily Travels of Diſcoverers, and the uſe of Reading, and the Antients to inform us, either of the parts of the Earth, and Treaſures thereof, yet are we ſtill to ſeek, as well of the Parts, as Treaſures of things undiſcovered.

The New Inventions of Mens Ingenuity, or the ſecrets of Nature and Power of Art, make it true which *Solomon* ſaith, he that increaſeth in Knowledge, encreaſeth in Sorrow, becauſe the Soul of Man is reſtleſs, and the account of the Idolatry, Wicked-

neſs, and Rebellion of Man on Earth, is juſt cauſe of Sorrow, Grief, and Mourning, becauſe of the Diſhonour of God, and Deſtruction of Souls by ſin; nevertheleſs Knowledge is ſo choice a thing, that it makes ſome Men eminent in underſtanding, as much differ from others, as Man generally differs from a Bruit, ſo that the Schools of underſtanding are both courted and deſirable.

Now if the knowledge of the things of this World, be ſo deſirable and excellent, how much more is the knowledge of God, things of God, and Eternal Excellency, which Nature cannot Fathom? and tho' we had all the Books Written, and attained to all Human Learning, and had all the Hoſt of Heaven, and Creation under the Sun to inſtruct us, yet thereby can we not be inſtructed, or learn the Myſtery of Mans Redemption, or know Regeneration and Newneſs of Life, or power of God in the ſpirit, much leſs be able to find out the Eternal purpoſe of God, to the ſouls of Believers, or to apprehend that fruition of glory, that Believers are intituled unto, and ſhall enjoy Eternally in Heaven, wherefore if we muſt be Wiſe to eternal Life, we muſt be Fools to this World, for according to *Solomon*, *The fear of the Lord is the beginning of Wiſdom*, Prov. 1.7. *So that if any Man lack Wiſdom, he muſt ask it of God, who giveth to all Men liberally, and upbraideth not*, James 1.5.

If the Excellency and Advantage of knowing the periſhing ſhadows of Earthly things, lead Mens deſire ſo much after that, much more may we be Encouraged to ſeek after the knowledge of God, and of ſpiritual things.

Firſt, For that in Human knowledge, there is no perfection, we ſee in all Ages, Countries and Nations, one Generation exceedeth the other in knowledge and experience, and in one and the ſame Age,

one

one Man far exceeds another, in ſo much that the Wiſdom of one, is ridiculed by the other.

Secondly, All Human knowledge leaves a Man in this life, yea, a Man often ſo Declines in his Intellectuals, that his own Life is his Burden, and he becomes a Child or Bruit.

Thirdly, Mans knowledge is his Burden, becauſe he can attain no ſatisfaction thereby, it having no end or perfection, ſo as all his Life is Anxiety, Trouble and Sorrow, Witneſs *Solomon*, *Eccl.* 2. *Chap.* 3. all. *Eccl.* 12.12.

Fourthly, The knowledge of Human things puffeth up, and driveth a Man often ſo above his level, that many Learned in Diſcontent, have run into Diſtraction, and ſtrangled themſelves; but the Sanctified knowledge of God and ſpiritual things, have the quite contrary qualities and effects.

Firſt, Divine knowledge is ſo choice a thing, that the more a Man hath of it, he becometh the humbler, abaſeth himſelf, and adores God the more, therefore have I uttered that I underſtood not, I have heard of thee by the Ear, but now mine Eye ſeeth thee, wherefore I abhor my ſelf, and repent in Duſt and Aſhes, *Job* 42.3,5,6.

Secondly, As Human knowledge is a Burden, Divine knowledge is a Delight, becauſe the more a Man knoweth, he humbleth himſelf the more in ſenſe of his own Vanity, and is confirmed in his knowledge, becauſe by Divine Wiſdom, he ſees all the ſteps Coherent, and tend to his building up in God, and ſo delights in that knowledge, *then ſhall we know if we follow on to know the Lord*, Hoſea 6. 3. here is Aſſurance of Attainment, which is not in Human knowledge, witneſs ſuch who ſpend their Time, Life and Subſtance, in purſuing after that phanciful Foppery, commonly called the Philoſo-

phers Stone) who for moſt part dye fools or beggers, if not both.

Thirdly. As the knowledge of Human things fail and leave a Man in this Life & the knowledge of God and ſpirituals attend a Man here to his Grave, and grows and Conducts him, not only to his Grave, but alſo to Heaven, *Bleſſed are the Dead that Dye in the Lord, they ceaſe from their Labour, and their Works follow them*, Rev. 14. 13.

Their knowledge of God in Faith is their Guide and Comfort, Chriſt hath promiſed to ſend to his People for their Guide, and Comfort the Holy Ghoſt the Comforter, Even the *Spirit* of Truth, which the World receiveth not; becauſe it knoweth him not, but ye know him, and he dwelleth in you, and ſhall be in you; I will not leave you, I will come to you, *Jo.* 14 16, 17.

Fourthly, As the knowledge of Human things is imperfect, and therefore Mens burden, and the cauſe of ſuch Imperfection may be,

Firſt, Gods Wiſdom to keep Man from boaſting of himſelf, ſo it may be from the changeableneſs of Human Objects, in reference to times and ſeaſons, and alſo from providential Influence, on the Speculative part, making it more acute in one Age, than in another, to ſhew the abſolute Dependance of all Creatures on the Influence of Providence, as ſhall beſt pleaſe God, ſo the Wiſdom and Knowledge, which is from above, and diſpenſed to Chriſtians on this ſide of time, is alſo clouded and narrow, imperfect, and but in part, not that the Wiſdom of God can be dark, but the manifeſtation thereof may be ſo ſaid to be, in relation to that full fruition after enjoyed, for that either Wiſdom which is God himſelf, *Prov.* 8. 1. all Thought fit to let out no more of himſelf to Believers, then might be neceſſary to the Diſcovery of Carnal and Sinful Vanities, and be a

guide

guide to lead them to Heaven, in longing Appetite after the more Glorious knowledge of himself.

Or Secondly, For that our Crazy and Earthy Vessels, as old brittle Bottles, were uncapable to receive such inexpressible Communications of himself, and these Eternal Mansions of Felicity, which are Treasured up in Christ Jesus for the Saints, and therefore he allows them no more here, than is fit with Comfort to waft them in upon Eternity, and then for the further Manifestation of his own glory, goodness and wisdom, doth exchange our Mortal and vile Bodies of Dust, not able to receive such glory, into immortal Bodies, and then doth manifest himself to the full to the Saints, who then shall see, not in a shadow only, but plainly as they are seen, that their glory may be full; for we know but in part, and propheſie but in part but when that which is perfect is come, than that which is in part shall be done away, for now we see through a glass, darkly, but then face to face, now I know in part, but then shall I know, even as I am known, 1 Cor. 13 9 to 13. and this is that Mystical Union of the Spirit, by which the Saints are made one with God in Christ Jesus, in that inexpressible knowledge and sight of God, whereby they shall be able to stand in his presence, face to face, and behold his glory, and rejoyce in it.

The Second Branch of Union with God is Holiness, God is essentially Holy, and Holiness it self, [whose Name is Holy] *Isa.* 51. 45. and can as well be divided from himself, as from Holiness; so who are one with God, must be Holy, and to be Holy, is to be partakers of the Divine Nature.

Christ the only begotten Son of God, and express Image of his Person, whose Errand to the World was, only to Reconcile God to Man, knowing how

Essential

Eſſential Holineſs was to the Bargain, he and all the Prophets and Apoſtles Preach up Holineſs.

Holineſs and Righteouſneſs is the chief piece of the Saints Armour, to fight the Battels of Chriſt, *Eph.* 6. 14. and is that Image of Chriſt, to which Believers muſt be Conformed to, *Ephe.* 4. 24. and *Colo.* 3. 10. and by which they are diſtinguiſhed and known.

Holineſs is that Cloathing of the Saints, who ſit with God on his Throne in his Kingdom, theſe are the White Robes waſhed in the Blood of the Lamb, and the Brides Wedding Garment, ſpoken of in the Goſpel, for the clean Linnen is the Righteouſneſs of the Saints, *Rev.* 7. 14.

Object. But to this it may be Objected, that Chriſt is made to us of God, Wiſdom, Righteouſneſs, Redemption, Salvation, and Sanctification, 1 *Cor.* 1. 13. ſo we need take no care for inherent Holineſs in our ſelves, but may ſit down and reſt on his imputed Righteouſneſs, and Rely on his Juſtification.

Anſw. To which may be anſwered thus, That it is moſt certain that Chriſt is Sanctification and Redemption to Believers, and that they are Cloathed with his imputed Righteouſneſs, in the Eyes and acceptance of God, and by his Stripes they are healed, and all that Saints could do, would never make Attonement for Tranſgreſſion, and although Chriſt by his Death hath moſt ſufficiently ſatisfied Juſtice for our Offences, and that thereby the Father in him is well pleaſed, nevertheleſs, as he hath promiſed to Reconcile us to the Father, and hath actually Reconciled ſuch as believe in him, and hath to them purchaſed Eternal Salvation by his Blood, and having procured for them Heavenly Manſions, to make them Companions with himſelf, and his Father, Angels

and

and Saints, there is a neceſſity for an Inherent Holineſs, with which they muſt be cloathed as that Wedding Garment, and attire ſuitable to the Bride, in ſuch Heavenly Manſions, where no unclean thing can enter in, *Rev.* 21. 27. and this cloathing and garment is the renewing the Children of God in their Nature, all things are made new, old things are done away, 2 *Cor.* 5. 17.

We muſt forſake and crucify the World, we muſt dye to ſin and live to righteouſneſs, we muſt be planted in his Death, that we may live in the likeneſs of his Reſurrection, *Rom.* 6. to 19. *Gal.* 3. 27. *Col.* 2. 10, to 14.

We muſt put on the Nature of Chriſt in Spiritual Holineſs, Circumciſed without hands, putting off the Body of Sin, and are quickned with Chriſt by his effectual working of Grace. The Affections muſt be above the Creatures, and the new Man renewed by Knowledge after the Image of him who created him, *Col.* 3. 10. The Saints live no more to the Fleſh, but are dead to it and live by Faith, I am crucified to the World and the World to me, nevertheleſs I live, but not I, but Chriſt that liveth in me, and the Life that I live in the Fleſh, is by the Faith of the Son of God, who loved me, and gave himſelf for me, *Gal.* 2. 20. God forbid that I ſhould glory in any thing ſave in the Croſs of Chriſt, in whom the World is crucified to me, and I to the World, *Gal.* 6. 14.

Thus then inherent Righteouſneſs, and holineſs of the Saints, is that which qualifieth the Soul for union with God in Chriſt Jeſus, and this holineſs though inherent to the perſons of all Saints, is not their own growth or product, but is the gift of, and ſpecial working of the Spirit of God, he it is alone that gives the new Heart, and creates in them a

clean

clean Spirit, and takes from them the Heart of Stone, and fits them for this union.

The Third branch of Saints Union with God, is their being one with him and Christ in love. I in them and thou in me, that they may be perfect in one, and that the World may know that thou hast loved them, as thou hast loved me, before the World began, *John* 17. 23.

Love in its perfection is the Darling of all Christian Vertues and Graces, and is such essential part of Holiness and Divine Nature, that it cannot be without it, as God is Holiness, Wisdom, Goodness and Righteousness, so is he love it self; Let us love one another for love is of God, and every one that loveth is born of God, and knoweth God, and he that loveth not, knoweth not God, for God is love, and he that dwelleth in love, dwelleth in God, and God in him. 1 *John* 4. 7, 8, 16.

Love is Christs chief command, and from his own example, a new Commandment I give unto you, that you love one another, as I have loved you, by this shall all men know that ye are my Disciples, if ye love one another, *John.* 13. 34, 35.

Love as the Character and Mark of a Christian, is not only a naked and bare profession of kindness and friendship, but consists in these two:

First, In a firm and constant sympathy of, and with any, in any afflicted state or condition.

Secondly, In a constant, chearful, and ready supply of the wants of others, as far as their abilities will reach.

First, This love consists in a constant and tender sympathy in all troubles, afflictions, and distresses, in Body, Spirit, or Estate, like as Christ was; In all their afflictions he was afflicted, and the Angel of his Presence saved them, in his love, and in his pity

pity he redeemed them, and bore them all the days of old, *Isa.* 63. 9.

There is denounced a severe curse and wo against such as are at ease, and unconcerned in the case of Gods afflicted People. Wo to them that are at ease in *Zion*, and forget the afflictions of *Joseph*, Amos 6. to 7. Charity and Sympathy either to the Church of God in general, or to any of the particular Members or Saints, is the great badge ornament and character of Christians, 1 *Cor.* 13 3, to 7. Love is to be in amity and unity, and not in contention one with another, love thy Brother as thy self. But if ye bite and devour one another, take heed that ye be not consumed one of another, *Gal.* 4. 14, 15.

Christians should consider the height, depth, and full extent of Gods love towards them, which is a mystery passing knowledge, that we may be filled with all the fulness of God, *Eph.* 3. 18, 19.

Christians in one anothers afflictions, should incorporate themselves in that holy cement of love, or mutual sympathy and assistance, to comfort, uphold, assist and relieve one another, under their several afflictions: see the woful character of such as do not relieve and love his Brother; If a Man say, I love God, and hateth his Brother, the love of God is not in him, he is a Liar, for he loveth not his Brother whom he hath seen, and how can he love God whom he hath not seen, 1 *John* 4. 20. And this command have we from him, that he that loveth God, loveth his Brother also, and he that loveth not his Brother is a Murtherer, and no Murderer hath Eternal Life abiding in him, 1 *Joh.* 3. 15.

Secondly, The second branch of Divine Love, approved of God to make up the Union of the Saints with God, is that laying out the Bowels of charitable assistance, in the supply of the Saints necessities, like the good Samaritan in the Gospel,

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not only to see and pity his affliction and condition, but to support it: God is not only a bare Spectator of our misery and maladies, but also a healer of all our wounds, and is that only Physitian of *Israel*, and hath, and applies that balm of *Gilead*, even the Balsom of his own Blood to cure us; hereby know we the love of God for us, because he laid down his Life for us, and we ought to lay down our life for the Brethren, 1 *John* 3. 16. But whoso hath this Worlds good, and seeth his Brother have need, and shutteth up his Bowels of compassion from him, how doth the love of God dwell in him? 1 *John* 4. 9. If God so loved us we ought also so to love one another. Greater Love hath no man than this, that a Man lay down his Life for a Friend, *Joh.* 15. 13, to 18. The Duty of Christian charity is recommended and commanded as the evidence of Christian sincerity. The blessing is to the liberal, the liberal Soul shall be made fat, and he that watereth shall be watered himself, *Pr.* 11, 24, 25, 26. See the exhortation from Christs own example. But ye know the Grace of our Lord Jesus Christ, that tho' he was Rich yet for your sakes he became poor, that ye through his Poverty might be Rich: and that famous exhortation, consider them that are in bonds as being bound with them, and such as are in adversity, as being your selves in the Body, *Hebrews* 13. 3.

See how the Apostle *James* challengeth a naked beholder of the poor, naked and indigent; If a Brother or Sister be naked and destitute of daily food, and one of you say, depart in Peace, and be you warmed and filled, notwithstanding ye give them not these things which are needful, what doth it profit? *Jam.* 2. 15, 16. So that it is not bare profession which makes Love, but the fulfilling of the Commandment, love thy Neighbour as thy self, as Christ loved his Church and laid down his Life for her,

her, so ought we also for whom Christ died. Hence we see how great is the Priviledge of Believers for whom Christ both died and is risen again, and taken possession of Heaven for them, and that the Father will love them with the same love, with which he loved his only Son, before the World was, so Believers should not be affraid, for Love admits no fear; There is no fear in Love, for perfect love casteth out fear, because fear hath torment, he that feareth is not made perfect in Love, 1 *John* 4. 18.

What quiet and comfort therefore may Believers have, who find that love of God constraining them to wait on him by Faith, may with *David* say, we will not fear what man can do unto us, and with the Apostle, if God be with us who can be against us? be of good courage for God will strengthen your Hearts.

Fourthly, As the Saints are one with God and Christ. 1. In Spirit. 2. In Holiness. 3. In Love, So 4. In Glory, which is the highest priviledge imaginable, and is clearly held out in the Text; And the glory thou hast given me, I have given them, that they may be One even as we are One. Father I will that they also which thou hast given me, be with me where I am, that they may behold my glory which thou hast given me, *John* 17. 22, 24. And as God so loved the World, that he gave his only begotten Son to dye for Sinners, so Christ continues his Love, that he will have all for whom he died, to share of the same glory with himself, and this is the highest exaltation and expectation of the Saints, contrived by the Wisdom of God, and accomplished by the Death and Resurrection of Christ, and his being set down at the right hand of Glory for us.

This superexcellent state of the Saints Glory, and Eternal Happiness, is branched out in a fivefold

consideration. First, In their blessed Death. Secondly, Their Spiritual and Immortal Bodies. Thirdly, Their being admitted into the Presence of God and Host of Heaven. Fourthly, Their being continued in that state for ever. Fifthly, All Sorrow, Tears and Mourning to be everlastingly done away.

First, Man in his first Creation was made Lord of all Creatures; and tho' after his Fall, by the Wisdom of God, and infinite Love of Jesus Christ, was reconciled to God by a new Covenant of Peace, nevertheless was continued in a Prison of Clay, subjected not only to all Natural weakness, sickness, cold, hunger, thirst, and other natural infirmities of the Flesh, and uneasiness of Life; but also while in the body, obnoxious to the Temptations of Sin, and grief of Soul, through the weakness of the Spirit, under the clog and coverture of the Flesh, as the experience of all Men Witness, that this Life is but Labour and Sorrow; therefore the Wisdom and Goodness of God, and love of Christ Jesus, hath so contrived that the Soul (a Prisoner) to misery and infirmities, should have the Chains of Mortality knocked off by Death, and be let free to Eternal Life. And this is the first step of Saints effectual Happiness. The Holy Apostle clearly testifieth, that whilst we are in the Body we are absent from the Lord, and therefore not only we but the whole Creation groan under these Infirmities, and long for the Liberty of the Sons of God, even the Redemption of our Bodies: and therefore it's revealed that Death is as it were the opening of the Prison Door, to the Prisoners of Hope, to set them at liberty from all the miseries of Mortality and Temptations to sin, and gives them a free Pass to the Land of Rest. *Blessed are the Dead thy dye in the Lord, they cease from their Labours and their Works follow them.* Rev. 14. 13. And this is a great

great Consolation to Believers, for as Death is the end of all Fleshly pleasures, it's also the end of all sin and Misery, so the way of Death and the Grave ought not to be loathsom or irksom to them, for that Christ the Captain of our Salvation hath proved both ways, and for us led Captivity Captive, O Death where is thy Sting, O Grave where is thy Victory? and the last Enemy is Death, who is led Captive by Jesus Christ, he will swallow up Death into Victory, he will Ransom them from the power of the Grave, I will redeem them from Death, O Death, I will be thy plague, O Grave, I will be thy Destruction, Repentance shall be hid from mine Eyes, *Hos.*13.14.

The Second instance of Eternal Happiness, is to have Spiritual Bodies. The glory of Heaven and presence of God, which is Eternal Happiness, being designed for the Saints, therefore the Lord in his Eternal Wisdom, hath contrived and fitted them for it; for as Flesh and Blood cannot inherit the Kingdom of God, nor Corruption Incorruption, so the Lord doth provide his Saints Spiritual and Incorruptible Bodies, capable to receive these Spiritual Manifestations of his Glory, and of Christ, and all the Heavenly Host, 1 *Cor.*15. read all.

As this is an Eminent Instance of Eternal Happiness, that Believers shall be Cloathed with Spiritual Bodies, like that of Christs, so it may Minister great Consolation to Afflicted Misers. that the time doth not only hasten, in which they shall be delivered from Misery, but that also they shall have Bodies incapable of any misery.

The third Eminent instance of this Eternal Happiness, is to be admitted into the Fellowship of Christ, and all the Heavenly Host, that they may be with me, where I am, *Jo.* 17. 24. It is usual to Strangers to inquire into all the Magnificence of all

Countries where they Travel, the Queen of *Sheba* came to see the glory of *Solomon*, *Hezekiah* shewed to the Ambassadour of the King of *Babylon*, all his Glory, Power, and Wealth, but what's all the Earthly glory, but Poppet shows, to the glory of God, which is above Human reach? and as the greatest Honour Kings can give their Subjects, is to admit them into their presence, and constant Fellowship, so this is the Chief Dignity of Saints, that they are admitted into the immidiate presence of God and Christ, and that not under a Cloud or Vail of the Flesh, as *Moses* saw God in the Mount, and as the Lord appeared in the Camp of *Israel*, and at the Door of the Tabernacle, but face to face, to behold the fulness of his glory; for when we are under the Clog of these Earthly Bodies, we cannot behold the Majesty of God, but when we are Clothed with these immortal Bodies, we shall see as We are seen, and know as we are known, 1 *Cor.*13.9,10,11,12. And as the glory of God himself is sufficient for all admiration and Satisfaction, so the sight of the glorious Host of Heaven cannot but be exceeding delightful, to see the sufferers for Christ, enjoy the reward of their Patience and Faith; to him that overcometh, will I grant to sit down with me on my Throne, even as I overcame, and am set down with my Father on his Throne, *Rev.*3.21. These are they which came out of great Tribulation, and have washed their Robes in the Blood of the Lamb, therefore are they before the Throne of God, and serve him Day and Night in his Temple, and he that sitteth on the Throne, shall dwell amongst them, *Rev.* 7.14, 15 This is the patience of the Saints, these are they that keep the Commandments, and the Faith of Jesus, these sing the Song of *Moses*, *Rev.*14.4,12, 13. These are the Souls of those who were beheaded for the Name of Jesus and the Word of God, *Rev.*15.

3,4.

3, 4. *ch.* 19. 7, 8, 9. *Rev.* 20. 4. These are they which were invited, and prepared for the Wedding of the Lamb. See the Apostles Description of the Heavenly Society, but ye are come unto Mount *Sion*, the City of the living God, the Heavenly *Jerusalem*, and to an innumerable Company of Angels, to the General Assembly, and Church of the First-born, which are written in Heaven, and to God the Judge of all, and to the Spirits of just Men made perfect, and to Jesus the Mediator of the New Covenant, and to the blood of Sprinkling, which speaketh better things, than the Blood of *Abel*, *Heb.* 12. 22, 23, 24.

As it's no small part of Eternal Happiness to be admitted into the immediate presence of God, so is it to be continued there to all Eternity.

The greatest favourites have fallen, *Haman* was Hanged, and *Achitophel* Hang'd himself, because his Court fell, but the Favour of God is for ever, he that abideth in the Will of God, shall indure for ever, 1 *Jo.* 2. 17. his People are all Sealed and Marked, they are made Pillars of the Temple of God; have his Name on them, and can go out no more, they are before the Lord Day and Night, *Rev.* 3. 12. and dwells with him, they are Heirs of all things, and can never fall from the Favour of God, *Rev.* 21. 7.

Fifthly, As the Saints of God are Eternally in his presence, and so confirmed in their Happy State, that they cannot fail, so they have all after Pain, Sorrow, Grief and Trouble, wiped off and secured from it, they shall Hunger no more, nor Thirst any more, there shall no Sun light on them, nor any Heat, for the Lamb shall feed them, and lead them unto living Fountains of Water, and God shall wipe away all Tears from their Eyes, and there shall be no more Death, nor Sorrow, nor Crying, neither shall there be any pain, for the former things are passed away:

This is the Portion of Believers in their Eternally Bleſſed Eſtate; of all which, theſe improvements may be made.

Firſt, Compare Man in his Eſtate of Nature and Miſery with him, in his Eſtate of Grace and Glory.

Secondly, Believe the promiſes to Believers.

Thirdly, Be Comforted, and rejoyce in the Faith of Salvation promiſed in the Goſpel.

Firſt, Man in his beſt Eſtate is altogether Vanity, *Ecl.* 2. 11. *ch.*13.*ch.*4.*ch.*5.12,17.

Secondly, In Relation to Corruption, his thoughts are impure, all his Thoughts and Imaginations Evil, and only Evil continually, *Gen.* 6.15. *Mat.* 15. 19.

Thirdly, As to performances, all our Righteouſneſs are as filthy Rags, and Menſtruous Garments, the whole Head ſick, the whole Heart faint, *Iſ.*1.5,6. *ch.* 64.6.

Fourthly, Heart Deceitful, a Body of Death full of all Evil, *Jer.*17.9. *Rom.*7.18.

Fifthly, Darkneſs without Light, or knowledge of God and his truth, or the Redeemer, *Tit.*3.3.1 *Cor.*6.9. *Eph.* 2. 1, 2, 3, 11, 12. *ch.* 5. 8. This being the Picture of Man in Nature without Grace, Let us view him in Chriſt, and renewed.

Firſt, All glorious within, Holineſs to the Lord, Heir of all things, all things yours, *Rev.* 21.7. *Rom.* 8. 32.

Secondly, Made ſure a Pillar in the Temple of God, go out no more, hath Gods Name and City on him, his Robes waſhed in the Blood of the Lamb, *Rev.*3.12. *ch.*7.15,16,17.

Thirdly, Continually in Gods preſence, *God Dwells with them*, Rev.3.21.

Fourthly, Crown'd with Everlaſting Happineſs and

and Glory, no more Sorrow nor Pain, the former things are past away, *Rev.*21.3, to 8.

Secondly, Believe Gods promises, and rejoyce in them.

First, Is Man lost by Nature, and the Heir of Wrath, and hath Christ dyed for sinners? *Eph.* 2. 3. *Rom.*5. 6,7,8.

Secondly, Hath God promised Redemption by his Blood, and Eternal Life on Faith in him? *Jo.* 3. 16, 17,18. *Rom.*5.9.

Thirdly, Hath he said in vain, seek ye my Face and live? *Is.*45. 19,20.

Fourthly, Is he in Compliment, who is he that walketh in Darkness, and hath no Light, let him Trust in the Name of the Lord, and stay on his God? *Is.*50.10.

Fifthly, Are his professions of Love and Care a dry, and only Complimentive, and not Real? *Is.* 49. 15,16. read all.

Sixthly, Does the free Market of Grace Merit no Admiration, Thankfulness and Credit? *Isa.* 55. 1, 2, 3.

Seventhly, Are not these words of him that cannot lye, Dissemble or Deceive? As I live saith the Lord, I desire not the Death of sinner, but rather that he should repent and live: Come and let us reason together saith the Lord, though your sins be as Scarlet, I will make them as Wooll, though they be red as Crimson I will make them as Snow. Come unto me all ye that Labour and are heavy Laden, and I will give you rest, *Is.*1.18.*Mat.*11.28.

Eighthly, Is not this Christs own Voice, Behold I stand at the Door and knock, if any Man will open to me, I will come in, and he shall Sup with me, and I with him. And to him that overcometh, will I give to sit with me in my Throne, even as I overcame, and am set down with my Father in his

Throne ; *Rev.*3.20,21. Now how great was the Stupidity and Folly, not to believe these Fatherly Invitations, and Comply with them, that we may be Eternally Happy.

Inference, Though Man by Nature in the above Description, be inexpressibly Miserable, yet not without Remedy by Faith in Jesus Christ, who dyed for a sinner, and Salvation and Eternal Life promised to Believers in him. *Rom.*5.5,6,7. *Jo.*3.16,17,18. wherefore we should take Heart, Courage, and a patient waiting on him. And for our Assistance and Encouragement,

First, Under the deep Sense of Mans Misery in the condition of Natural sin, as in the preceding Description of Man. with a continual Lowliness and Humility of Mind, as a check to Pride, Self, and Sin, looking into Mans Character, when any thing of Sin or Temptation offers, and with the Apostle cry out, O Wretched Man that I am, who shall deliver me from this Body of Death, *Rom.*7.24.

Secondly, Have deep Admiration of the height and depth of the unsearchable Love of God in Christ Jesus, who hath made Christ to Believers all and in all, *Eph.*3.17,18,19. *Col.*3.11.

Thirdly, Be Reconciled to the Cross of Christ and Affliction, as the happy means of Reconciling thee to God; before I was Afflicted, I went astray, but now have I learned to know the Law: I will return to my place, and hide my Face, until they acknowledge their Iniquities, seek my Face, in their Afflictions they will seek me early., *Hos.*5.15. I have refined thee, but not with Silver, I have chosen thee in the Furnace of Affliction, *Is.* 48. 10. I will bring her into the Wilderness, and there I will allure her, and speak Comfortably unto her, *Hos.* 2. 14. I reckon that the present Afflictions of this Life, which are but for a Moment, are not worthy to be compared

red to that exceeding weight of glory, that ſhall be revealed in us, 2 *Cor.*4.17,18.

Fourthly, Ly patiently under the Rod, until the time of thy Deliverance come, and quarrel not with the Inſtruments of thy Chaſtiſement, hear the Voice of the Rod, and who hath appointed, wait for the Viſion, though it tarry it will ſpeak, *Hab.* 2.3. Say with *David*, Lo here am I, let him do with me, what ſeemeth good in his ſight, 2 *Sam.* 15. 25,26. as with the Apoſtle, I have learned in every condition therewith be content. I know how to want, and how to abound, *Phil.*4. 11, 12, 13. I will bear the Indignation of the Lord, until he plead my Cauſe, and Execute Judgment for me, *Mic.*7.9.

Fifthly, Believe it to be a Truth, and be Comforted in it, that all things work together for good, to ſuch as wait for him, and that the end is Eternal Life in Jeſus Chriſt, *Ro.*8.28.

Faith and Salvation are inſeparable Companions, as well from the Covenant of God in Chriſt Jeſus, as from the Fidelity, Power, Promiſe, and good Will of God, and this alone is able to anſwer all the Cavils of Malice, and Diſquiet, or Diſcouragement; which may ariſe from the Conſideration of the meanneſs or miſery by Nature, or under the ſenſe of Mans weakneſs under his ſinful Condition; in this, that he that believeth, ſhall have Eternal Life, *Jo.*3. 16, 17, 18. for though Man in his beſt Condition by Nature without grace, be a meer Picture, Shadow, Vapour, Bubble, and like a Bell upon the Water, or dew on the Graſs that withereth, his whole Life Labour, and Sorrow, Vanity, and lighter than Vanity, ſo as he deſireth Death rather than Life, and at Death is the end of all his glory, and his Miſery is endleſs, in Everlaſting Deſtruction, as in the foregoing Deſcription; hence is the unſpeakable Conſolation of Believers, that the Covenant of God is everlaſting, not

of the things of this Life only, but alſo of the Life t come, the gifts and calling of God are without Repentance, and herein doth the excellency of the Covenant of grace exceed that of the Covenant of Works, with Man in his firſt Creation.

Firſt, The firſt ſtate and Condition of Man naturally conſidered, was of the things of this Natural Life only; but the New and ſecond Covenant, is of things of this Life and alſo of that which is to come, ſo that the New Covenant which hath the promiſe of this Life, and of that alſo which is to come, is more valuable than the other: *Godlineſs is great gain*, 1 Tim. 4 8, *&c.*

Wherefore Chriſt adviſeth us not to ſtore up periſhing things, but rather the Kingdom of God, and his Righteouſneſs, *Mat.* 6. 19 to 24.

Secondly, We ſee in Natural Mans Deſcription, what a ſlippery thing he is, and the meanneſs of his Condition, and where all with him ends; but the Enjoyments of the New Covenant, is the Inheritance of all things which periſh not, nor change, *Ro.* 11. 29.

Thirdly, To this New Covenant belong Priviledges, which make Happineſs here, and Eternally hereafter by all which the Fellows of this Covenant are endowed with the greateſt priviledges, and aſſiſted with the Richeſt promiſes that infinite Wiſdom, and Goodneſs, thought fit to make a happy State here, and Eternally hereafter.

Fourthly, The excellency of this Covenant is ſuch, that the priviledges thereto belonging, qualifies and ſecures the Heirs of this Covenant againſt all viciſſitudes in this Life, and fits and moulds them for the Enjoyment of that Eternal State, provided and ſecured by this New Covenant, the infinite Wiſdom and Goodneſs of God, deſigning to make Believers, Citizens of the New *Jeruſalem*, made without Hands, eternal

eternal in the Heavens; alters and changes the whole frame of Man from what it was formerly in Nature, and ſquares him to that Heavenly building.

Although of Gods free Will and Pleaſure for his own glory, without the neceſſity of any further perfection, Man was at firſt Created by God, & as the free love of God in Chriſt Jeſus, is the only Riſe of Mans Eternal Happineſs; nevertheleſs it is not only compleated by Election, but alſo by Regeneration, and newneſs of Life in Chriſt Jeſus; and by being made Holy, as God is Holy, and therefore the whole frame of the elect, as well of Soul as Body, is changed into the likeneſs of Chriſt in Spirit and Body, If any Man be in Chriſt, he is a New Creature, all things are made New, and old things are done away, 2 *Cor.* 5. 5, 17.

That you put off the Old Man which is corrupt according to the Deceitful Luſts, and that you put on the New Man, which after God is Created in Righteouſneſs and True Holineſs, *Eph.* 4. 22, 23, 24.

That ſuch faſhioning and change muſt be before the Elect can fully be admitted into the preſence of God, and enjoy him unchangeably, may appear by theſe reaſons;

Firſt, for that the Wiſdom and Goodneſs of God, intending to compleat Mans Happineſs, and to magnifie the Miſtery of his love, by their immediate enjoyment of himſelf in the Spiritual, Clear, and full preſence of glory, *That they may be one with me, ſee me, and behold my glory*, Jo. 17. 24.

The Communication of Gods glory being ſo ſublimely ſpiritual, and not apprehendible, but by theſe who are purely ſpiritual, therefore our dark underſtanding muſt be made ſpiritual, The Natural Man receiveth not the things of the Spirit of God, nei-

neither indeed can do, because they are spiritually discerned, but he that is spiritual, judgeth all things, 1 *Cor.* 2. 14, 15. and therefore in order to compleating of the Saints Happiness, and to frame them for that, he promiseth to put his spirit in them, and give them a New Heart, and renew a right spirit in them, so as they may suitably enjoy God, *Ezc.* 36. 25, 26, 27.

Secondly, Divine Wisdom knowing how Earthly mindedness runs after the Creature, and being intangled therewith, is clog'd from thirsting after God, and things spiritual; to be Carnally minded is Death, but to be spiritually minded, is Life and Peace, for that they who are after the flesh, do mind the things of the flesh, but they who are after the spirit, the things of the spirit, because the Carnal mind is enmity against God, for it is not subject to the Law of God, neither indeed can be, *Ro.* 5. 5, 6, 7.

And therefore to wean their Hearts from the World, and to wind up the Affections of the elect to himself, it behoveth their frame to be made spiritual, The Lord Jesus Christ gives this as his Command to his Disciples, to be spiritually minded, and to mind Heavenly Treasures which are not Corruptible, and useth this Argument, for where your Treasure is, there will your Hearts be also, *Mat.* 6. 19, 20, 21.

And thus the Lord Jesus making his People of a Heavenly and Spiritual frame, chiefly to mind Heaven and Spiritual things, sets their Affections more earnestly on himself, disengages them to Human Enjoyments, Reconciles them to Afflictions, and makes them more easie under the Cross. If in *Solomons* experience, that all the World is but Labour and Sorrow, and Death is more to be desired than Life, how much more easier will the Affections of the renewed be under all Disappointments of Carnal things, when with the Apostle, they look to Heaven,

ven, and the inſeparable and everlaſting Communion of God, will they not count all things but Dung and Loſs in Compare with the Excellencies of Chriſt? *Ro.*8.18. For I reckon that the ſufferings of this preſent Life, are not worthy to be compared to the glory which ſhall be revealed in us. And in that other Famous Scripture, for our Light Afflictions, which are but for a Moment, work for us a far more exceeding, and an Eternal weight of glory, whilſt we look not after things which are ſeen, but after things which are not ſeen, for things which are ſeen are Temporal, but things which are not ſeen, Eternal, 2 *Cor.*4 17.

Hence we ſee how great is the goodneſs and wiſdom of God towards renewed Mortals, intreating them with ſo great Mercy and Love, in convincing them of the vanity of Earthly ſhadows, and diſcovering to them, that ſo High, Deep, Long, and Broad Miſtery of Love in Chriſt Jeſus, which paſſeth knowledge, and the Riches of the glory of that Miſtery, which is Chriſt the hope of all glory, made manifeſt in the Saints, *Eph.* 3. 9, 18, 19. *Col.* 2. 26, 27.

And by their choice of theſe excellencies above the Creatures, to make all things elſe, to be eſteemed of no value, and in their Souls deſire, to Eccho *forth none but Chriſt*, and having ſo ſpiritualized their minds, that they can neither Touch, Handle, Smell, or delight in any thing but him, and what tends to his glory, and their Enjoyment of him.

Thirdly, In the framing of the Saints Bodies at the Reſurrection, in a Spiritual and Incorruptible Body, for Chriſts deſigning not only Mans Redemption from wrath to come, but alſo to make them Coheirs, and participate with him of his own glory, *John* 17. 22.

And

And in respect, the frame of our Carnal and Corruptible Bodies, is not capable to receive that glory, nor to continue under the Enjoyment of it, for that flesh and blood cannot inherit the Kingdom of glory, nor Corruption inherit Incorruption, he therefore changeth that Corruption into Incorruption, and makes Mortality put on Immortality, and changeth our vile Bodies into the fashion of his glorious Body, 2 *Cor.* 15. 42, to 55. according to the working; whereby he is able to subdue all things to himself, *Phi.* 3. 21.

What then can or will be wanting, to compleat the Eternal Happiness of the Saints, seeing they have so sure a Covenant, with such ample Priviledges, and that they are, and shall be fitted as well in Body, as Soul, to receive these Rivers of Pleasures, in the Enjoyment of God, in whose presence is fulness of Joy, and at whose Right Hand, there are pleasures for ever-more, *Ps.* 16. 11.

What then remains for the Prisoners of Hope, but to sit down & admire the Heighth, Depth, Length and Breadth of that Incomprehensible Mistery of the Love of God in Christ Jesus, *Eph.* 3. 9, 18, 19. and by Faith, Love and Patience, to sit down under his shadow with great Delight, *Cant.* 2. 2. and against all Crosses, Temptations, and Difficulties to take Comfort in the Faith of Eternal Happiness, there is therefore now no Condemnation to them that are in Christ Jesus, who walk not after the Flesh, but after the Spirit, if God be for us, who can be against us, who shall lay any thing to the charge of Gods Elect? it is God that Justifieth, who is he that Condemneth, it is Christ that Dyed; yea, rather that is risen again? who is even at the right Hand of God, who also maketh Intercession for us; who shall separate us from the love of Christ? I am perswaded that neither Death, nor Life, nor Angels, nor Principalities

cipalities, nor Powers, nor any other Creature, ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus.

From what hath been ſaid, we ſee Believers firmly ſtated to the Title of Joynt Heirs of glory with Jeſus Chriſt, and in a firm Covenant through him with the Father, and having ſo fair an intereſt at ſtake, their Duty is to purſue the ſame with Faith, Courage, and Patience, and their great prize is not to be had, but by a continued warfare, *The Kingdom of Heaven is taken by violence, and the violent take it by force.*

We ſee in the foregoing Doctrine of Chriſts ſufferings Saints Examples, and Chriſts Doctrine of Mortification, Reſignation, and patient bearing of the Croſs, that the Chriſtians Life is a continued warfare; through Tribulation and Perſecution, ye muſt enter into the Kingdom of God.

Nothing is more incumbent or neceſſary to Warriers, than chearfulneſs, the chearful Champion gives glory to the cauſe, and aſſiſts the fellow Souldiers expectation of Victory, quickneth Actions, and the glory of Victory hoped for makes Combatants diſpiſe all Difficulties; if then in common Warfare, which is only for Worldly Honour, Riches, or Intereſt (which when obtained) periſh in the uſing, the chearfulneſs be requiſite, much more in the War for Eternal Glory.

In this warfare the Combatants have more reaſon than any others. Firſt, For that the prize fought for is eternal happineſs. Secondly, The Victory they fight for, is that which Chriſt hath already obtained for them, to wit, their Eternal Salvation, and Deſtruction of Death and the Devil; *Chriſt is crowned with glory and honour, he brings many Sons to glory, and makes the Captain of our Salvation, perfect by Sufferings, who by Death deſtroyeth him that hath the*

power

power of Death even the Devil, and delivers them who for fear of Death, were all their Life time subject to bondage, and is the faithful High-Priest reconciling people to God; and having suffered being tempted is able to succour them who are tempted, Heb. 2. 9, to end.

If in the common case of War, Courage and Chearfulness be a necessary duty, much more in this Christian warfare for these three reasons:

First, Christians of all Warriours, have the most excellent priviledges, promises, and assistance.

Secondly, It is Christs honour to fight chearfully, under his Banner, in imitation of himself, Prophets, and Saints.

Thirdly, They have Christs Command for chearful fighting. In all Warfare these three things are to be considered,

First, Whether the War be offensive or defensive.

Secondly, The cause of the War.

Thirdly, The Means, Provisions, and Allies, to Prosecute and Defend the War.

First, The Christians War, is both Offensive and Defensive.

First, Defensive: The melancholy recital of the Annals of Mans Creation and first Estate, and how he fell from the Original Righteousness he was Created in, and that afterward enmity was sowed between the Seed of the Woman, and the Seed of the Serpent, and a continual warfare, so as *The Serpent shall bruise Mans Heel, and Man the Serpents Head*, Gen. 3. 15. demonstrates to us that here is a perpetual warfare denounced from enmity never to be reconciled.

Man being lost in *Adam*, of Gods Free Will, Christ the Mediator of the new Covenant is early promised; this is the Covenant of Grace; *By Grace ye are saved, and not of works, ye are Sons and Heirs of that Covenant of Promise*, Eph. 1. 4, 5, 6, 7. chap. 2. 5.

Hence

Hence ariſeth this inteſtine War between the Creatures, the Seed of the Woman, which are the Heirs of this Covenant and Elect in Chriſt, and the Seed of the old Enemy the Devil, which in all Ages are of the World, and Emiſſaries of Satan to *Perſecute the Woman and her Child, and ſpew forth floods of Perſecution on the Godly*, Rev. 12. to 11.

Hence we ſee how this continued War is laid until the end of the World: It appearing that Mans Enemy is the Devil, his Emiſſaries the World, and the Fleſh, who are no inconſiderable Enemies. *We wreſtle not againſt Fleſh and Blood, but againſt Principalities and Powers, againſt Spiritual wickedneſſes in High Places, againſt the Rulers of Darkneſs of this World*, Eph. 6. 12. This Enemy elſewhere is called the Prince of the Power of the Air, and is cloathed with all miſchievous qualifications to fight.

Firſt, He is cloathed with ſubtilty and lying, by which at firſt he deceived *Eve*, and by the Apoſtle his Temptations are called, *Wiles of the Devil*, Eph. 6. 11.

Secondly, He is powerful, *He is the Prince of the Power of the Air, that ruleth in the Children of Diſobedience*, Epheſ. 2. 2.

Thirdly, He is reſtleſs and vigilant, *going about night and day, ſeeking whom he may devour*, 1 Pet. 5. 8.

Fourthly, His Malice is unplacable, ſee how he purſueth *Job* from time to time, with falſe inſinuations to God againſt him, *Job* 1. to 12. *ch.* 2. to 7.

Fifthly, His Courage and Boldneſs is undaunted he dare tempt the Lord of Glory with impudently renewed Temptations, *Mat.* 4. to 10.

He purſueth the Woman and Child Chriſt to devour them, and ſpeweth forth great floods of Perſecution to deſtroy them, *Rev.* 12. to 11.

He fights againſt the Lord of Lords and King of Kings, *Rev.* 17. 14.

This

This warfare is both defensive and offensive.

First, Defensive: In all Wars the Defensive is most favourable, nothing being more just and natural than to defend ones own right, intereſt, and property, and in the Chriſtians caſe moſt juſtifyable and neceſſary, for Satan the firſt old and continued Enemy of Mankind, having firſt invaded mans quiet and felicity, and tempted him, to break Covenant with God, and continually envying Mans better eſtate in the new Covenant reſts not to aſſault him, and endeavour to ruine him a ſecond time, *As he that was born after the Fleſh perſecuted him that was born after the Spirit*, Gal. 4, 29. So it is now, and this enmity of bruiſing mans Heel is put upon him as a Judgment for tempting, and upon man as a puniſhment for his yielding to the lying and treacherous inſinuations under the cunning and ſpecious pretenſions of Mans advantage, that Man ſhould know more, and better; but his malicious intention was to ruine Man with God Eternally.

Have Chriſtians then ſo powerful an Enemy, cunning, malicious and vigilant, who is always on his Poſt to deſtroy, and have they ſo conſiderable an Intereſt at Stake, how doth it then behove them to *ſtand faſt to the liberty wherewith Chriſt hath made them free, and not to be weary in well doing, for if we faint not, we ſhall reap in due ſeaſon*? Gal. 5. 1. chap. 6. 9.

Is any thing more worth conteſting for, and worthy of defence, than that great advantage of being redeemed from wrath to come. and title of honour to ſit on the Throne of Chriſt, and be heirs of all things, which is not given to the lazy, but to the diligent and victorious. *To him that overcometh will I give to ſit on my Throne*, Rev. 3. 12, 21. We muſt not ſlumber but be vigilant; *Ye are the Children of Light and of the Day, not of the Night and Darkneſs, therefore*

therefore let us not sleep as do others, watch therefore putting on the whole Armour of God.

Secondly, This War is offensive, All Wars though at first but defensive, turn for the most part to offensive, for that injuries may be so done by invaders; that provoke the attacked to become an agressor, not only for reparation, and satisfaction, but upon success in defence to invade the first agressor, to confine him to such limits, as he may not for the future, be capable of doing further injury; and thus of necessity it must be in the Christian Warfare, against Satan, the World and the Flesh, so that this War is founded upon such implacable enmity, that it must be continued without hope or expectation of any peace, end, or terms of accommodation, for these three reasons;

First, The Soveraigns of this War are of Interests incompatible, so that of necessity the victory must turn to one side, before the War can be ended.

Secondly, The Parties and Combatants are under different and incompatible Laws, so can never be reconciled.

Thirdly, All terms of Treaty or Capitulation, are by command forbid in this War.

First, The Soveraigns of this War are of incompatible Interest, and therefore the War must be perpetual until one of the Parties be destroyed.

Christ is the Generalissimo of the Christians Army, Satan the Mammon of this World, the Flesh and Lusts thereof makes up the competition; how incompatible then must it be, with the right glory, honour and interest; of Christ, who in his own right is *King of Kings, and Lord of Lords*, to suffer a Rival to his Inheritance: though for his wise ends, he let Satan loose for a while, to tempt and sift the Nations, and draw the Children of Darkness into snares and distruction, and to try the Faith and Pa-

tience of Gods own People in which the wicked Men are Gods ſervants and inſtruments; however, to ſuffer their power to prevail, is altogether inconſiſtent with the abſolute power, and Soveraignty of Jeſus Chriſt, and although Satan and his Emiſſaries have fought many Battels againſt Chriſt and his Church, they have ſtill been overcome in all of them, and ſhall be overcome until Chriſt bring Judgment into Victory and overcome him, who hath the power of Death, even the Devil, *Rev.* 12. to 12. *chap.* 17. 14. Oh Death I will be thy Plagues, O Grave, I will be thy Deſtruction, Repentance ſhall be hid from mine Eyes, *Hoſ.* 13. 14. Death is ſwallowed up into Victory; O Death where is thy ſting O Grave where is thy Victory, the Sting of Death is Sin, and the ſtrength of Sin is the Law, but thanks be to God who hath given us the Victory through our Lord Jeſus Chriſt, 1 *Cor.* 15. 54, to 56.

The Lord of Life hath told us, we cannot ſerve God and Mammon, we muſt reject the one, if we ſerve the other, ſo that their Intereſt being inconſiſtent we muſt onely be of one ſide, there is no fellowſhip between God and Belial: So that they cannot divide Intereſts, therefore there is a neceſſity to be on Chriſts ſide; The Son of the Bond Woman which is Sin and Satan, the World and Luſts thereof cannot Inherit with the Son of the Free Woman, which is Chriſt Jeſus, *Gal.* 4. 30.

Secondly, The Combatants of theſe two Armies, have different and inconſiſtent Laws, and theſe Laws are ſo relative and in ſuch affinity, with the ſeveral intereſts of the Soveraigns, that of neceſſity perpetuates the War, ſo as no end can be expected, except by abſolute victory of one or other ſide.

All Chriſts Soldiers are new Creatures, renewed in the Spirit of their Mind, have the ſame Mind in them,

them which was in Christ Jesus, are under Spiritual and Holy Laws, subject to his Will according to that Portion of his Spirit, which he hath given them, spiritually not carnally minded, walk and live according to the Law of the Spirit, and not of the Law of the Flesh; they are not led with *malice, revenge, envyings, slanderings, back-bitings, murmurings and cruelties, which are the works of the Flesh*, Gal. 4. 19, 20, 21. But they are led after the Laws of the Spirit, and live in all *gentleness, meekness, holiness, charity, and kindness, as the works of the Spirit*, Ephes. 4. 19. Ephes. 4. 22, to end. Gal. 5. 22, 23.

But on the other hand, these under Antichrists Banner, neither are nor can be subject to the Laws of the Spirit, for they are of the Flesh, and live after the Flesh; *To be carnally minded is Death, but to be Spiritually minded is Life and Peace, because the carnal Mind is enmity against God, for it is not subject to the Law of God, neither indeed can be. so that they which are in the flesh cannot please God*, Rom. 8. 6, 7, 8. *The Flesh Lusteth against the Spirit, and the Spirit against the Flesh, and these are contrary one to the other*, Gal. 5. 17. So we see that the Laws of these pretenders to Dominion are so opposite to one another, that it is impossible to reconcile them.

Thirdly, The third thing which perpetuates this War, is that no treaty, capitulation, or agreement, can be between these parties, this enmity is so laid by God himself, that Satan must bruise Mans Heel, and the Seed of the Woman must bruise Satans Head, to the end of the World; Such enmity is between God and Mammon, that the love of the one is inconsistent with the service of the other. *Know ye not that the Friendship of this World is enmity to God, whosoever therefore will be a Friend to the World is the Enemy of God*, Jam. 4. 4. *Love not the World nor the things*

of the World, if any man love the World the love of the Father is not in him, 1 Joh. 2. 15.

Thus the Intereſts and Laws of theſe two parties, being ſo inconſiſtent, there is no Room for any treaty, hopes or poſſibility of accommodation; for that the Spiritual Man, hath antipathy to the Luſts of the Fleſh, and the Carnal Man cannot be ſubject to the Law of holineſs, becauſe of the enmity of his mind; and therefore the holy Apoſtle is ſo far from accommodating the matter, between Luſt and Holineſs, Fleſh and the Spirit, that he would not have the Spiritual Man to keep any Communication with the unfruitful works of Darkneſs; *What fellowſhip hath God with* Belial, *a clean thing with an unclean; who can touch pitch and not be defiled therewith? evil communication corrupts good manners*; Wherefore he forbids all tampering with the ſpecious pretenſions of the World or Earthly things. *Wherefore if ye be dead with Chriſt from the rudiments of the World, why as though living in the World are ye ſubject to Ordinances? taſte not, touch not, handle not theſe things, all which periſh in the uſing, after the Doctrine and Commandments of Men*, Col. 2. 20, 21, 22.

The Holy Apoſtle *Paul* in another place is more ſevere, where he commends the Repentance not to be repented of, and in the effects of ſorrow and repentance he ſaith, *Behold this ſelf ſame thing that ye ſorrowed after a Godly manner, what careſulneſs it wrought in you, yea what clearing of your ſelves, yea what indignation, yea what fear, yea what vehement deſire, yea what revenge, yea what zeal?* 2 Cor. 7. 11. In which we ſee what expreſſions of vehement zeal againſt corruption and ſin, which are the works of the Fleſh, by theſe expreſſions, vehement deſire, indignation and revenge is implied, ſuch implacable diſpoſition, that nothing can ſatisfy except a total ruine and exterpation of the Enemy,

my, and their adherents in root and branch, and thus it must be with Christians, they must not be Neuters, or luke-warm, but must be mortified to the flesh and the Body of Death, Corruption and Sin must be so subdued in them that they must be Dead to the World, and the World to them, so as they can take no more pleasure therein, than the living can have in the Dead, with which they can have no Communication. *I am Crucified to the World, and the World to me, nevertheless I live, but not I; and the life that I live in the Flesh, is by the Faith of the Son of God*, Gal. 2. 20. chap. 5. 24.

Hence we see all the Combatants *of Christ* are wholly his, and not divided, and can by no means Parley with the Enemies of his Cross, the Devil, the World, and the Flesh, and this is their indispensable and commanded duty, that they must fight till they overcome, for to such alone is the prize of Eternal Life; *He that overcometh shall sit with me in my Fathers Kingdom, even as I overcame and am set down with my Father in his Kingdom*, Rev. 3. 21.

They must live to the Spirit, and not to the Flesh, with that holy fear over themselves, having an Eye on the Enemies Camp, and watching against Sin and the Flesh, that they *may not again return to their folly*, and that they may place no Earthly thing in their Hearts above Christ, and all the days of their appointed time they must wait till their change come.

As this Christian warfare is continuing, and must only end with our lives, we are to consider for our encouragement, that Christ doth not leave Christians unprovided for such great expedients, but provides them a great Train of Artillery, as the necessaries of their warfare, which is held forth to us in that description of the Armour of the Spirit by the

Apoſtle, put on the whole Armour of God, *&c.* Eph. 6. 13, to 19.

Firſt, The Loyns girt with Truth, which is inward ſincerity and conſtant loyalty to the Cauſe of Chriſt.

Secondly, The Breaſt-Plate of Righteouſneſs, to be blameleſs and of upright converſation towards God, and to avoid ſcandal to the wicked, and be an example of Juſtice and Godlineſs.

Thirdly, Feet ſhod with the preparation of the Goſpel of Peace, to be peaceable, charitable, humble, and meek, and conformable to the Laws of the Spirit, and not of the Fleſh.

Fourthly, The Shield of Faith, believing God in his Attributes of Omnipotency, Holineſs, Juſtice, Goodneſs and Faithfulneſs, and in Jeſus Chriſt as the Saviour of the World, in all his Promiſes and Providences, by which we may be able to reſiſt the fiery Darts of Satan, in anſwering all objections of unbelief and diſcouragements from Temptations in the World.

Fifthly, The Helmet of Salvation; to believe that Eternal Life is the prize, at the end of the Chriſtian race, and this is cure againſt all Trials, from want, or difficulties, in the Way to Heaven, to be as aſſured of Eternal Life, as we are cloathed with that Helmet of Defence; *It is Chriſt that died who ſhall condemn.*

Sixthly, Praying and Watching as good Souldiers, on their Poſts waiting for the word of Command, to march at all times after the General and Captain of our Salvation Jeſus Chriſt, and to be ready with Oyl in our Veſſels, and Lamps burning, waiting for the approach of the Bridegroom, to enter into the Marriage feaſt of the Lamb.

Thus ſeeing this War is conſtant, and for the greateſt prize, even Eternal Life, and though againſt the moſt Potent Enemies, Principalities, and Spi-

ritual

ritual Wickedneſſes, in High Places, yet Chriſt the unconquerable Champion is Captain, and the Camp is furniſhed with ſuch compleat warlike proviſion, Chriſtians ought to fight chearfully, for theſe following reaſons.

Firſt, Salvation and Eternal Happineſs is the prize contended for.

And we have Chriſts Promiſe if we fight in Faith, and continue to the end, we ſhall obtain it, *John* 3. 16, 17, 18. *Gal.* 6. 9.

Secondly, As we are to fight and contend for Eternal Life, ſo it is not only promiſed to us on our chearful fighting, but it is alſo obtained for us by Chriſt, who on the Croſs fought that good fight, and freely gives us the booty, and prize, when we were not capable to do any thing for our ſelves, *For when we were yet without ſtrength, in due time Chriſt died for the ungodly, God commendeth his love towards us, in that while we were yet Sinners, Chriſt died for us; much more then being now juſtified by his Blood, we ſhall be ſaved from wrath through him,* Rom. 5. 6, 8, 9. Ezek. 16. to 9.

This is that great bait for ambition and deſire, this is that all, which ſhould ſwell the Thoughts and Affections of all Men.

This rightly conſidered is ſufficient to invite all Courage, Patience, and new Obedience; to fill all Hearts with Joy, gladneſs, and thankſgiving, and ſtifle all murmurings, repinings and diſcontents under trials or difficulties of worldly concerns, and in our Way to Heaven.

This ſhould induce all to a hearty ſubmiſſion to the yoak and chearful fighting under Chriſts Banner.

Theſe Combatants of Chriſt have the greateſt booty, rewards and priviledges that any Soldiers can pretend unto, and that both of Spirituals and

Temporals, and those Spirituals are in many respects;

First, They are under an everlasting Covenant with God, and God with them, I will make with them an everlasting Covenant, *Rom.* 11. 27, 29. *Isa.* 60. 20, 21. *Hos.* 2. 19, 20. *Isa.* 59. 20, 21.

Secondly, They have remission of all sins, though of the highest and blackest Nature, though never so numerous, and as a Cloud or a thick Cloud, *Mat.* 11. 28, 29, 30. *Isa.* 1. 18. *ch.* 44. 22, 23.

Thirdly, They have comfort in Spiritual Darkness and Desertion, their case can never be so cloudy, melancholiy, and dark to them, but Gods word hath a promise for it, *Light is sowen to the righteous, and joy to the upright in Heart*, Isa. 50. 10. Mal. 3. 12.

Fourthly, They are Heirs of all things, and shall inherit all things, they have the Promise of the things of this Life, and of that which is to come, *Gal.* 3. 29. *chap.* 4. 17, 18. *Eph.* 1. 11, 14. *Col.* 1. 12, 13, 14. *Rev.* 21. 7, *Rom.* 9. 7, 8,

Fifthly, They shall be united to God in Christ, in Spirit, Knowledge and Glory, and be inseparable from him in Christ Jesus, *John* 17. 21, to 25.

Sixthly, They shall be set down with Christ and God in Glory, and continue with them for evermore, *Rom.* 8. 35, 38, 39. *Rev.* 3. 21. Thus we see the unquestionable Spiritual advantages of the Godly, which no other Interest can bring, and as the Saints advantages and excellencies are Inexpressible as to Spirituals, so the security and advantages are no less in Temporals, as we have already in this Treatise discovered.

First, In general,

Secondly, His Promises in all particular cases, As

First, In Sickness.

Secondly, In Imprisonment.

Thirdly, In Poverty.

Fourthly,

Fourthly, Under the unkindneſs and forſaking of Friends.

Fifthly, Under reproaches.

This great promiſe of general and particular aſſiſtance, and ſo many great priviledges being the firſt ground of Chriſtian encouragement.

The ſecond is, That they have the example of Chriſt, his Prophets and Saints in Heaven, who have with undaunted courage, chearfulneſs, and patience, fought that good fight and have received their reward.

As it is great happineſs in any warfare to be under wiſe, able and experienced Commanders, and as the fame of the Captain raiſeth Courage and hope of Victory, ſo it is much more in this Chriſtian warfare, where Chriſt is General and the Saints in Glory are examples.

Whoſe Courage, Wiſdom, or Power, can be comparable to Chriſts, who is Wiſdom it ſelf? *Prov.* 1. 20. *chap.* 8. 1. who is power infinite, *Col.* 1. 15, 16, 17. and for his experience he is the antient of days.

Firſt, He is Wiſdom it ſelf, wiſdom is his ſtile and name, and well it may be ſo, for by his wiſdom,

Firſt, He made all things, and by himſelf he upholdeth all things; *He is the Image of the Inviſible God, and in whom dwelleth all Power and the Godhead bodily*, Heb. 1. to 14.

Secondly, He is infinite in Power, and *there is no ſearching of his underſtanding, he hath meaſured the Waters in the hollow of his hand, he metted out the Heaven with his Span, and comprehended the Duſt of the Earth in a Meaſure, and weighed the Mountains in Scales, and the Hills in a Ballance, The Nations are before him as a drop of a Bucket, and are counted as the ſmall Duſt of a Ballance, he taketh up the Hills as a very little thing*, Job 32. 8. ch. 38. ch. 39. Iſa. 40. 12, to 16. Thirdly,

Thirdly, For Experience, he is the Antient of days, the First-Born of every Creature, the *Alpha* and *Omega*: see that Discription given him by *Solomon*, the Wisest of Men, *Prov.* 8. all, *Rev.* 1. 17, 18. *Col.* 1. 17.

He is not only Wise, and Wisdom himself, but he is Wisdom diffusive to others, gives them not only the precepts of Wisdom, but doth infuse Wisdom into them, and maketh them docile and quick in Understanding, and in this he exceeds all other Captains and Teachers, who may instruct, but cannot form the understanding, as he doth, *I will pour my Spirit on you, I will make known my words unto you,* Pro. 1. 23. John. 1. to 6. Isa. 61. 1. He is the Spirit of Wisdom, inlightning the World, he is sent of the Father, and hath of him received the Spirit, to Communicate Wisdom to others.

The Spirit of the Almighty giveth him understanding, this Wisdom is such as excelleth, because it is of Christs own Spirit, Pure Truth, and tryed, pure as Gold, yea, purer than much fine Gold: see the excellent vertue of Gods Precepts and Instructions, Converting the Soul, Enlightning the eyes, Clean, True, Righteous, Sweet, Instructing, and in keeping of them there, is great reward, and endure for ever, *Ps.* 19. 7, to 1.

This Wisdom is the fear of God, from whence it hath its rise, and how excellent and desirous this is, see *Prov.* 1. 8. and all *ch.* 8. all, *James* 3. 17. in which are made out all advantages, both Spiritual and Temporal.

See what account the Holy Prophet makes of this Wisdom and Knowledge of God, above all Human Knowledge, or of things Earthly; let not the Rich Man glory in his Riches, nor the Wise Man in his Wisdom, nor the Strong Man in his Strength, but let him that glorieth, glory in this, saith the Lord, that he

he underſtandeth and knoweth me, that I am the Lord which exerciſeth loving kindneſs, Judgment and Righteouſneſs in the Earth, for in theſe things I delight, ſaith the Lord, *Jer.9.24.*

The Holy Evangeliſt teſtifieth of this Wiſdom, *This is Life Eternal to know thee, and whom thou haſt ſent, Jeſus Chriſt*, Jo. 17. 23,24.

The Holy Apoſtle alſo declares, what this Wiſdom is, even Jeſus Chriſt, *Who of God is made unto us Wiſdom, Righteouſneſs, Sanctification and Redemption*, 1 Cor. 1.30.

Secondly, The ſecond qualification of this great Chriſtian General in his power, joyned with what is already ſaid, he is infinite in power, He is King of Kings, and Lord of Lords, *Rev.* 17. 14. he is the Bleſſed and only Potentate, 1 *Tim.* 6. 15. He is the moſt High, and ruleth in the Kingdom of the Earth, and giveth them to whomſoever he pleaſeth; of his Kingdom there ſhall be no end; *Dan.* 4. 17, 25. *Luke* 1. 33.

He poureth Contempt on Princes, and cauſeth them to wander in the Wilderneſs, where there is no way, yet ſetteth he the poor on High, and maketh him Families like a Flock, *Pſ.* 107. 40,41.

He can make Nations as ſtubble, and Kings of the Earth as nothing, he makes waſt Mountains and Hills, and dryeth up all the Rivers; he can make Rivers, Iſlands, and dry upon the Pools; he can lead the Blind, the way they know not, *Iſ.* 42. 15, 16.

He can make Darkneſs Light, and Crooked things Straight, he can form Light, and Create Darkneſs, he can make Peace, and Create War, *Iſ.* 45. 7.

Thirdly, The third quality of this great General, is his great Experience, Conduct and Valour.

Can the Antient of Days, who hath Conquered and Subdued all he ever Encountered with, be without Victory on his ſide? had not he the better of the

Old

Old Enemy the Devil, who beguiled *Eve*, and for his lying and presumption, Condemned him to perpetual Enmity and Contempt?

Did he not Conquer *Pharaohs* Pride and stubbornness by Plagues, and overthrow him wholly at last?

Did he not signalize his Power, Fame, and Goodness towards his People of *Israel*, in Destroying their Enemies, and appearing for them in all the Exigencies of their afflicted Conditions, see the great Series of his Care of them.

Did not he overthrow the Devil, when under Temptation of Hunger, and would not work a Miracle for his own Relief; but Preached up Faith, on the Word and Power of God? *Man liveth not by Bread alone, but by every word that proceedeth out of the Mouth of God*, Mat. 4. 2. 3, 4.

Did not he when Tempted from Scripture, to trust to Gods Protection, in throwing of himself headlong, reject that Insinuation of Satan by Scripture, *Thou must not Tempt the Lord thy God*, *Ps.* 71. 11. By which he Magnified the Soveraignty of God, and would not Tempt Providence? *Mat.* 4. 9, 10.

And being Tempted to Worship the Devil, for the gain of the World, he defeated the Tempter from the Duty of Worshipping God only, *Thou shalt Worship the Lord thy God, and him only shalt thou serve*, Mat. 4. 9, 10.

And lastly, by his Submission to the purpose, and Will of God on the Cross, he overcame Death, the last Enemy, *Mat.* 27. 50. *ch.* 28. 60. and by his Resurrection, Crowned Mans Eternal Happiness, *O Death I will be thy Plague, O Grave, I will be thy Destruction, Repentance shall be hid from mine Eyes*, Hosea 13, 14.

Hence is this Admirable Instance of the Power, of that Champion of our Salvation, who through the

vail of his own Fleſh, hath made Conqueſt of Eternal Life for us, and by his free Love, Power, and good Will, hath given them the Victory over all his Enemies, and the laſt Enemy, Death it ſelf, by taking away Sin the Sting of Death, and as the great Trophy of his Victory, hath *Blotted out the Hand-writing of Ordinances, which was againſt them, and contrary to them, and Nailed it to his own Croſs, and ſo hath compleated the Victory for Believers*, Col.3.13,14,15.

From hence may be ſeen, the Truth of that great Miſtery of Gods Love in Chriſt Jeſus, Eye hath not ſeen, neither hath Ear heard, *&c. Iſ.* 64.4. and how great Reaſon then have ſinful Mortals to be much in the Admiration of all the Dimentions of that inexpreſſible Miſtery of Chriſts Love, which paſſeth knowledge? *Eph.*3.18,19.

As the many Advantages from the Booty, in this Conflict, and Chriſts Example, is an inducement for chearful fighting, ſo is the Example of the chearful Companions of this Combate, of which ſee a great Tribe of the Royal Combatants under this Banner of Chriſt, fighting to Death with Immortal Glory, ſet down before: the Saints Banner, is the Croſs of Chriſt, *God forbid that I ſhould glory in any thing, ſave in the Croſs of Chriſt*, Gal.6.14.

In this Croſs or Banner, Chriſt carries in it, as the Trophy of his Victory and Motto, for the Comfort of Sinners, that Hand-Writing of Ordinance above mentioned, and this is the *Magna Charta* of Believers, Col.2.14. *He that Believeth on him, ſhall never periſh, but have Eternal Life*, John 3.14, to 18.

Thirdly, The third Encouragement for chearful fighting, is Chriſts expreſs Will and Command, *Let not your Hearts be Troubled, you believe in God, believe alſo in me*, &c. Jo.14. *to* 5.

Rejoyce always, yea I ſay, rejoyce evermore, Col. 3.16,17.

The

The whole Scripture is full of Exhortations of the Godly's Rejoycing in God; Let the Hearts of them that ſeek the Lord, rejoyce, again rejoyce in the Lord always, I ſay again rejoyce in the Lord, *Pſ.* 105. all, *Phi.*4.4. the Combatants under Chriſts Banner, have peculiar Reaſons of chearfulneſs beyond all others.

Firſt, For that their General was never defeated, neither can be, for how is it poſſible that Wiſdom, Power, and Experience, which Chriſt is in himſelf, can be Defeated?

Secondly, All other Souldiers fight in Hopes of Victory, here the Victory is inſured, and already obtained, Chriſt hath already fought the Battel, and Chriſtians are but to follow chearfully, and receive the Prize, *He hath trod the Wine-preſs of his Fathers Wrath, and none of the People were with him*, Iſ. 63. *to* 5.

He is that only High Prieſt and Sacrifice for Sinners, and is the Blood of Sprinkling, *Heb.*12.4.*Heb.* 4.15,16.

He is our Fore-runner and Harbinger, to take poſſeſſion for us within the Vail, *Heb.*6.20.

He is able to ſave to the uttermoſt, *Heb.*7.27.

He is offered up once for all, *By his own Blood, he obtained Redemption for Sinners, to appear in the preſence of God for us*, Heb.12.27.

He is our Advocate, to make interceſſion for us, 1 *Jo.*2.1.

Thirdly, All the Soldiers Wounded in this Conflict, are Healed and Cured by the Balſom of his Blood, He was wounded for our Tranſgreſſions, he was bruiſed for our Iniquities, the Chaſtiſement of our Peace was upon him, and with his Stripes we are Healed, *Iſ.*53.5.

O Miſtical Balm of *Gilead*! doth any Generals Blood, prove the Soldiers Balſom, but that of Jeſus Chriſt? the

the lives of Millions of Soldiers are Sacrificed to the Life of their General, but this General dyed, to ſave the Lives of his Soldiers, *God commendeth his Love towards us, for while we were yet Sinners, Chriſt dyed for us*, Ro. 4 25. Ro. 5. 9, 10.

Fourthly, Thoſe who fight under this Banner, ſhall never be overcome, even though they fight to Death they may be troubled but not deſtroyed, perplexed but not in deſpair. perſecuted but not forſaken, caſt down but not deſtroyed, 1 *Cor.* 4. 8, 9, 10. They may be killed all the day long, and counted as Sheep for the Slaughter, and yet in all this, be more than Conquerors, *Pſ.* 44. 22. *Ro.* 8. 36, 37.

He hath ſo Framed, Fitted, Faſhioned, and prepared them in a ſpiritual Building and Frame, by putting his invincible Spirit in them, *Eze.* 36. 26, 27. and ſo Armed, and Diſciplined them in a Spiritual Warfare, that they are invincible; they have on the whole Compleat Armor of God, that though their fighting be againſt Principalities and Powers, and ſpiritual wickedneſſes in high places, they are ſecured againſt all aſſaults, enabled to fight all Battels, and though they ſhould and muſt reſiſt unto Blood, and in this fight loſe their Carnal Life, yet ſhall they be gainers, and victorious, *Eph.* 6. 12, to 19.

He that ſaveth his Life, ſhall loſe it, and he that loſeth his Life, ſhall find it, *Mat.* 10. 29.

He that raiſeth up the Lord Jeſus, ſhall raiſe us up, and preſent us with him, 2 *Cor.* 4. 14.

Fear not him that can kill the Body, and do no more, but fear him that can deſtroy both Soul and Body in Hell, *Mat.* 10. 28.

Fifthly, Chriſt's Soldiers are not ſtraglers, but are all choſen of God, from the beginning of the World, and before the World was, *Romans* 9. 8, 11, 16. *Ro.* 8. 29, 30.

They are all Named, Marked, Liſted, and Entred in

in Christs Muster-Roll of his Saints, they have the Mark of God, *The White Stone, and New Name, and on them, the Name of God, and the Name of the City of God*, Rev.7.3. ch.14.14.ch.2.7.ch. 3.8, 12. so that they cannot be lost, stolen, or forced from their Colours, having Gods Name and Mark on them, *Eze.* 8.4,5.

Sixthly, They are all given of God, to the General, Christ Jesus, and I have manifested thy Name unto the Men which thou gavest me out of the World, thine they were, and thou gavest them me, and they have kept thy Word, *Jo.* 17.6, 12, 15, 24.

They are peculiarly guarded, and kept by Christ, that they may not be lost, but are preserved against all evil, *Ps.* 91. all, *Is.* 54. 10. they are protected against all Poysonous or hurtful Weapons, no Weapon framed against thee shall prosper, and every Tongue which shall rise against thee in Judgment, shalt thou Condemn, this is the Heritage of the Lord, and their Righteousnes is of me, saith the Lord, *Is.*49.2,16.

They are in Christs own keeping, so that they are graven on the Palms of his Hands, and are Eternally preserved to the enjoyment of God, and to be set on his Throne, and *When he maketh up his Jewels, they are spared*, Rev.3.24. Mal.3.17.

Seventhly, This one thing more is peculiar to Christs Army, whereas in other Armies the Soldiers, some are pressed, others hired, of divers Nations, Languages, Judgments, Interests, and Perswasions, all Christs are Volunteers.

Thy People shall be a willing People in the Day of thy Power, *Ps.*110.3. They are all of one Spirit with Christ, he puts his Spirit within them, *Eze.*36.25,26. *Jer.*32.39.

They are all united to Christ, and are of one mind, and

and Will with him, *one in us, as we are one*, John 17.21.

They are all of one mind, and unanimous amongst themselves, with a Heavenly Harmony, and their Sentiments is one amongst themselves, *Like the pretious Oyntment on the Head, which ran down upon the Beard, and as the Dew of* Hermon, *and the Dew on the Mount of* Zion, Ps.133.

As they all accord in Sentiments, they are guilty neither of Murmuring, Rebellion, or Mutiny, but Holy and Peaceable, therefore all their desires are acceptable with God, and are written and recorded by him in his Book of Life, and they that feared Lord, spoke often one to another, and a Book of remembrance was written before him, for them that feared the Lord, and thought often upon his Name, *Mal.*3.10.

Then to conclude, if it be of a Truth, that Believers shall have Eternal Life, *Jo.*3 16.

Are they under an everlasting Covenant with God, *Hosea* 2.19,20, *Is.*59.20,21. *Is.*60 20,21. *Ro.*11. 27,29.

Do Remission of Sins, of whatsoever degree or quality belong to them, *Is.*1.18. *Is.*43.26. *Mat.*11.28, 29,30.

Shall they have Comfort in Darkness? *Is.*50.10. *Mich.*7.8. *Mal* 3 16.

Shall they be Heirs of all things? *Rev.*21.7. *Ro.*8. 32. *Gal.*3.29 *Eph.*1.11,14.

Shall they be one with God in Christ Jesus, in Wisdom, Spirit and Glory *Jo.*17.21, *to* 25

Shall nothing present, or to come separate them from him, *Ro.*8.35,37,38.

Shall they sit on the Throne of God with Christ, *Rev.*3.21.

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Have they Christ for their General, and Saints their Companions in their Warfare?

Is Christ Wise and Wisdom it self? *Pro.* 1. 2. *ch.* 8. all.

Is Christ for Experience, the Antient of Days, Maker and Preserver of all things? *Col.* 1. 15, 16, 17. 1 *Cor.*8.6. *Heb.*1. to 14.

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Is

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Is this Wisdom the fear of God? *Pro.* 1. 7. *ch.* 9. 10. *Jere.* 9. 23, 24. *Jo.* 17. 3, 7, 8.

Is Christ all in all to the Saints? 1 *Cor.* 1. 30, 31.

Is he infinitely powerful, Omnipotent King of Kings and Lord of Lords? *Rev.* 17. 14. *Is.* 12, to 29. *Job* 38. *ch.* 49. *ch.* 40. *ch.* 41. *Dan.* 17. 25. *Jer.* 27. 5. *Is.* 45. 7.

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Is Christ our Advocate, making intercession for us? 1 *Jo.* 2. 1. *Heb.* 7. 25.

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Are the Wounds of Chriſts Combatants, cured by his Blood? *Iſ.* 53.4,5,6. 1 *Pet.* 2.21, to 25.

Are the Combatants of Chriſt always Conquerors? *Ro* 8.36 37 2 *Cor.* 4.14. *Mat.* 10.32.

Are all the Combatants of Chriſt ſo framed and armed; that they can reſiſt all Attacks? *Ez.* 36.26,27. *Eph* 6 12,13,14. to 19.

Are all Chriſts Soldiers choice, and choſen before the World began? *Ro.* 8.29,30. *Tit.* 1.2. *ch.* 3.5,6.

Are they all Marked, and liſted in Chriſts Muſter-Roll? *Iſa.* 5. 3. *Ez.* 8.4,5. *Rom.* 7.3. *ch.* 2.7. *ch.* 3.5,12. *Jo* 17.6.

Are they all ſecured by Chriſt, that they ſhall never be loſt? *Jo.* 17.24. *Pſa.* 91. all, *Iſa.* 54. 17. *ch.* 59. 2, 16.

Are all Chriſts Combatants of one mind, of one ſpirit, will and harmony? *Eze.* 36. 26, 27. *Joh.* 17.21. *Pſ.* 133. *Mal.* 3. 16.

If theſe be the undeniable Truths of God, and Priviledges of ſuch, who fight the good fight of Faith under Chriſts Banner, what ſhould hinder, but that they ſhould draw near with full Heart and Aſſurance, and rejoyce in the great Salvation purchaſed to them by Chriſt Jeſus, and chearfully cloſe with the Apoſtles Exhortation, wherefore ſeeing we are compaſſed about with ſuch a Cloud of Witneſſes, let us lay aſide every weight that hangeth down, and the ſin that ſo eaſily beſet us, and let us run with patience, the Race that is ſet before us, looking unto Jeſus, the Author and Finiſher of our Faith, who for the Joy that was ſet before him endured the Croſs, diſpiſing the ſhame, and is ſet down at the Right Hand of the Throne of God; for conſider him that endured ſuch Contradiction of Sinners againſt himſelf, leſt ye be wearied, and faint in your minds. *Heb.* 12.1,2,3.

And

And further, Let us draw near with a true Heart, and full Aſſurance of Faith, having our Hearts ſprinkled from an evil Conſcience, and our Bodies waſhed with pure Water, let us hold faſt the Profeſſion of our Faith, without wavering, for he is faithful, who hath promiſed, *Heb.* 10.22,23.

Let us imitate that Holy Apoſtle, I have fought the good fight of Faith, I have finiſhed my Courſe, henceforth for me is laid up a Crown of Righteouſneſs, which the Righteous Judge ſhall give me at that day, and not only to me, but to all them alſo that love his appearing, 1 *Tim.* 4.7.8.

What can or ſhould hinder the Joy and rejoycing of the People of God, who are ſo well ſecured and aſſured of their everlaſting Intereſt in him? There is therefore now no condemnation to them who are in Chriſt Jeſus, who walk not after the fleſh, but after the Spirit, *Rom.* 8. 1. If God be for us who can be againſt us? Who ſhall lay any thing to the charge of Gods Elect? It is God that Juſtifieth who ſhall condemn? Who is he that condemneth? It is Chriſt that died, yea rather that is riſen again, and ſitteth at the right hand of God, and maketh Interceſſion for us, *Rom.* 8. 1, 31, to 35.

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And whatever troubles or afflictions ſhall attend them in this World, though their days may be ſpent in ſorrow, labour, and tragical afflictions, their end ſhall be joyous and comical; He that ſoweth in Tears ſhall reap in Joy, he that goeth forth and weepeth bearing pretious Seed, ſhall doubtleſs come again with rejoycing, bringing his Sheaves with him, *Pſal.* 126. 5, 6.

The condition of the Godly in the end shall certainly be happy; Though you have lyen among the Pots yet shall ye be like the Wings of a Dove, whose Feathers are covered with Silver, and her Wings with yellow Gold, *Psal.* 68. 13.

Therefore to conclude all, let us imitate the Holy Apostle; Be ye stedfast, unmoveable, abounding in the work of the Lord, for as much as ye know that your work is not in vain in the Lord, *2 Tim.* 4. 7, 8 *1 Cor.* 15 58. In all these things we are more than Conquerours, *Rom* 8. 35. to end, and let us in thankfgiving acknowledge the Soveraign excellency of Christs love with *Psalms* 148. *Psal.* 149. *Psal.* 150.

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FINIS.

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